Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

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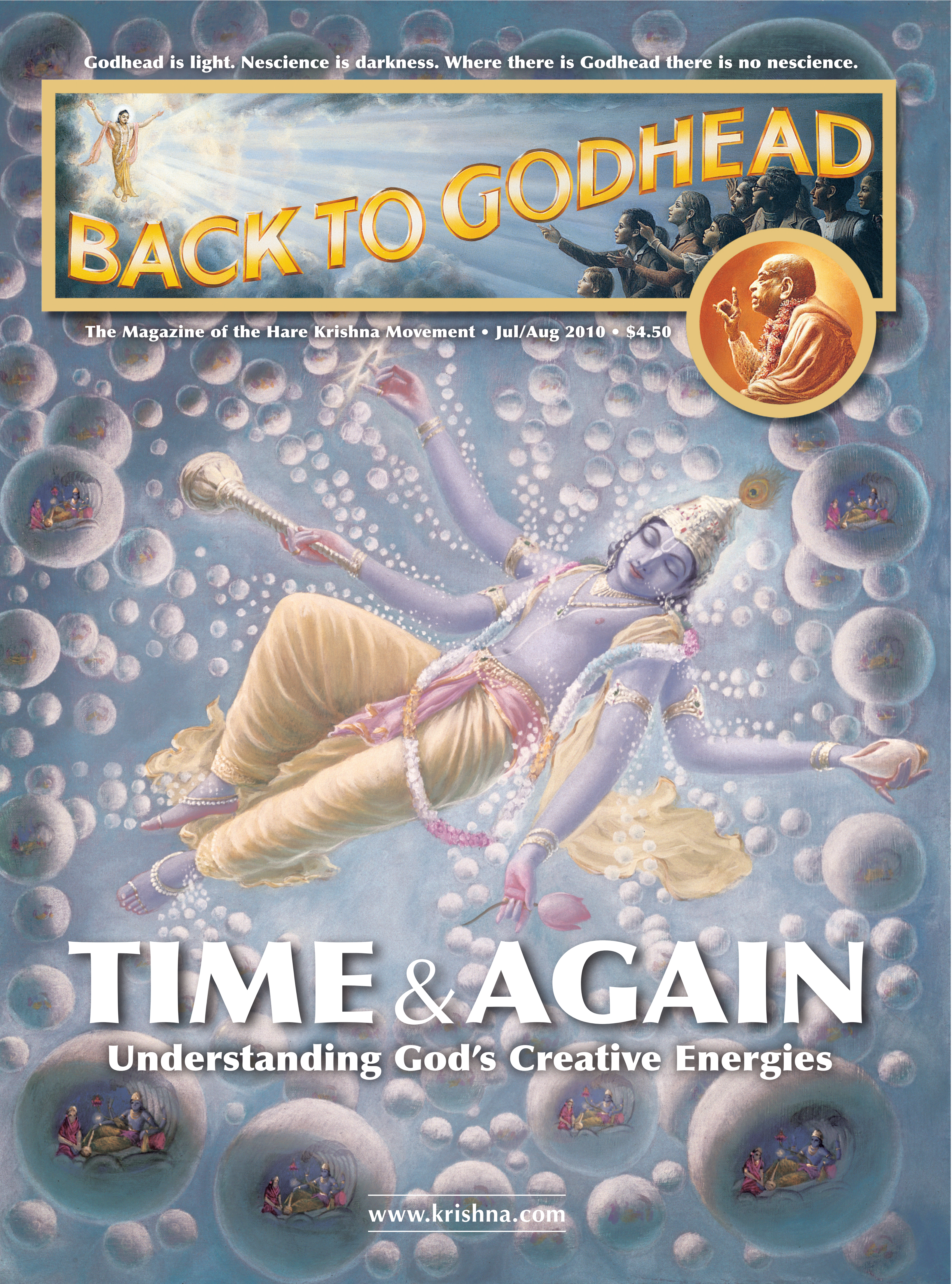

TIME & AGAIN

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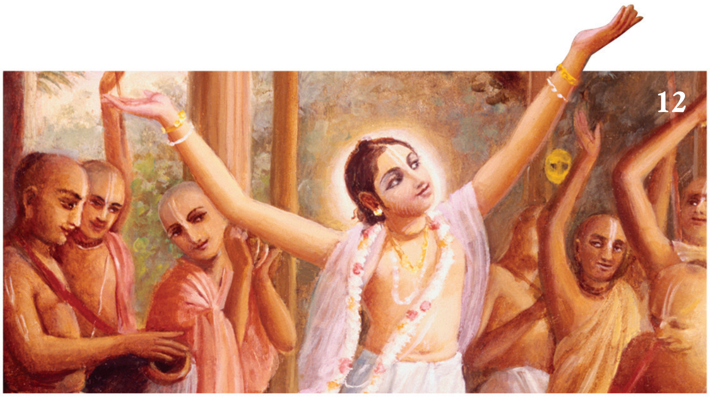

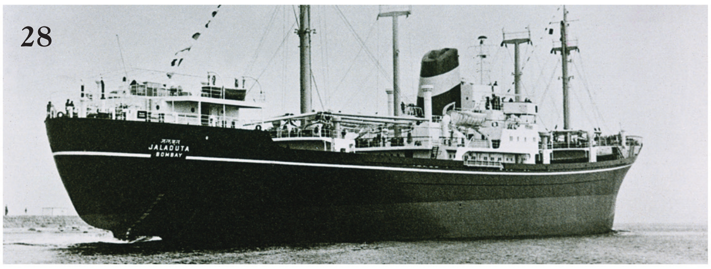

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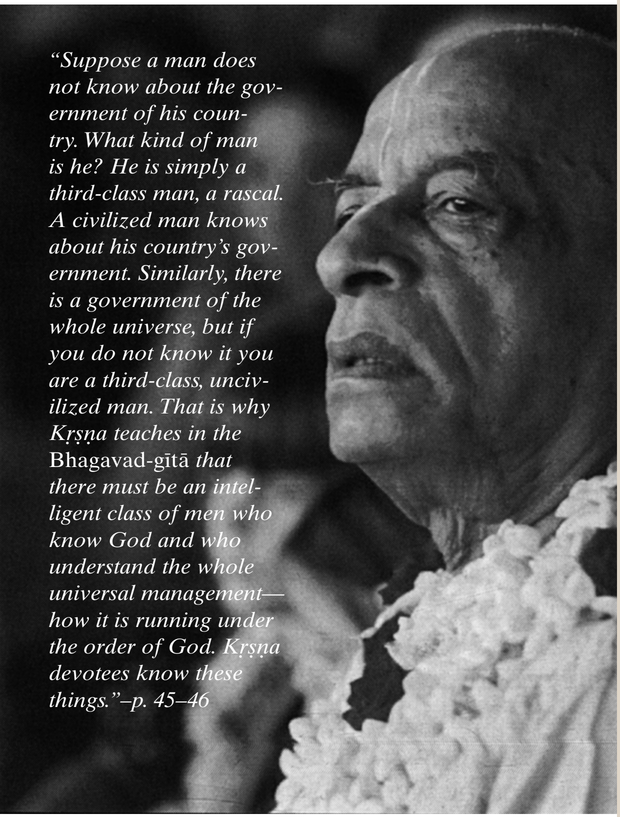
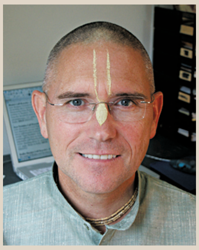
COVER In the beginning of creation Lord Mahā-Viṣṇu, an expansion of Lord Kṛṣṇa, generates innumerable universes from His breathing and the pores of His transcendental body. Please see the article beginning on page 52. (Painting by Parīkṣit Dāsa.)



"Suppose a man does not know about the government of his country. What kind of man is he? He is simply a third-class man, a rascal. A civilized man knows about his country's government. Similarly, there is a government of the whole universe, but if you do not know it you are a third-class, uncivilized man. That is why Kṛṣṇa teaches in the Bhagavad-gītā *that there must be an intelligent class of men who know God and who understand the whole universal management—how it is running under the order of God. Kṛṣṇa devotees know these things."–p. 45–46*

WELCOME



IN THIS ISSUE, Mathureśa Dāsa's "Time and Again" presents a detailed account of time and creation according to the Vedic scriptures. The Kṛṣṇa conscious view of the world is highly personalized. Devotees of Lord Kṛṣṇa recognize Him as the Supreme God who easily accomplishes everything He desires, including creating universes. Without diminishing Himself, Lord Kṛṣṇa appears in various forms to attend to the task of creation while He enjoys with His devotees in His eternal spiritual abode.

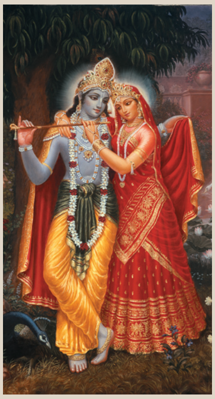
Everything Kṛṣṇa does, including creating this word, is called *līlā,* or pastime. His devotees find special satisfaction in recalling the *līlās* He enacts when He comes to this world. In "Lord Nityānanda Delivers the Thieves," Mohinī Rādhā Devī Dāsī recounts a *līlā* of Lord Nityānanda, a form of Balarāma, who is Kṛṣṇa's first expansion, equal in power to Him.

Like Kṛṣṇa Himself, His pure devotees are also transcendental to this world, and their activities are also considered *līlā.* Though many *Back to Godhead* readers are familiar with the *līlā* of Śrīla Prabhupāda's voyage to the West, in "Passage from India" Satyarāja Dāsa tells us more about the woman who no doubt reaped great spiritual benefit for helping Prabhupāda begin his momentous journey.

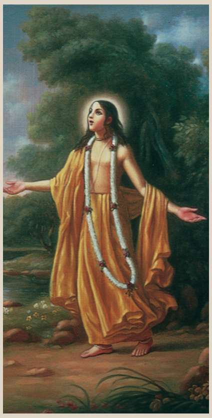
Hare Kṛṣṇa. —*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO
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The Magazine of the
Hare Krishna Movement

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EDITOR Nāgarāja Dāsa • **ASSOCIATE EDITORS** Caitanya Caraṇa Dāsa, Drutakarmā Dāsa, Satyarāja Dāsa, Ūrmilā Devī Dāsī, Viśākhā Devī Dāsī • **DESIGN / LAYOUT** Yamarāja Dāsa • **PROOFREADERS** Gadāgraja Dāsa, Keśīhanta Dāsa, Kṛṣṇakṛpā Dāsa, Lalitā-sakhī Devī Dāsī • **ARCHIVES** Ekanātha Dāsa • **CUSTOMER SERVICE** Ijya Dāsa, Lokasākṣinī Devī Dāsī, Raṅgavallī Devī Dāsī, Śālagrāma Śilā Devī Dāsī • **CIRCULATION** Krishna Lila • **ACCOUNTS** Puṇya Kīrti Dāsa • **WEBSITE** Jivana Wilhoit, Manu Kaseder, Prāṇadā Devī Dāsī, Uddhava Marcotte

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Letters

Finding God

God is everywhere, but how can I realize Him?

Achinta
Via the Internet

Our reply: Yes, God, Kṛṣṇa, is everywhere. In various aspects He pervades everything. He is in everyone's heart as Paramātmā (Supersoul), your greatest friend. He has been waiting for you to turn to Him so He can reveal Himself to you. *Bhakti* is the process of calling out to Him, recognizing Him especially in His name. He has incarnated, so kindly, in the Hare Kṛṣṇa *mahā-mantra.* That is why we recommend chanting constantly—to help us remember Him and to attract Him.

We have neglected Him for many lifetimes, and now we have a simple method to revive our consciousness of Him. So please take advantage of hearing His instructions in Śrīla Prabhupāda's *Bhagavad-gītā As It Is,* associating with Kṛṣṇa's devotees, worshiping Him in the temples, and chanting His glories and names.

As you get purified, qualified for His association, then He will reveal Himself to you in many ways. He is a person, your best friend, and is anxious for you to return to Him. He will take many steps toward you if you take some toward Him. Don't waste this human life with sense enjoyment, but learn the art of *bhakti,* which is how to please Him.

Scared and Anxious

Why do I feel scared, and why do I have anxiety?

Mitu
Via the Internet

Our reply: Anxiety comes from a lack of knowledge. In *Bhagavad-gītā* Kṛṣṇa says that our weapon is knowledge of our real self and our relationship with Him. He says that peace comes when we understand that He is the supreme controller, the supreme proprietor, and the supreme friend. With that knowledge, we shouldn't be in anxiety.

Chanting Kṛṣṇa's name helps us remember Him and should free us from all anxiety. When you are scared or in anxiety, call out to Him with faith and conviction. But it's best not to wait for those times. Practice daily calling out to Him by chanting the *mahā-mantra,* which means "Please accept me; please engage me in Your loving service."

Cult Rumors

I am new to Hare Kṛṣṇa, and I have heard rumors that there is a cultish aspect to it. I would love to hear your opinion on this.

Seth Leonard
Via the Internet

Our reply: When His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda introduced Kṛṣṇa consciousness in the Western world back in the '60s and '70s, various groups that sprang from the hippie revolution were referred to as cults. This nomenclature carried a socially negative connotation, and because the spiritual knowledge given by the Hare Kṛṣṇa movement was outside the norms of Western civilization at the time, it was considered a cult. Nowadays, words like reincarnation, karma, meditation, and yoga are part of the vernacular and are readily accepted.

Although the word *cult* has a negative connotation, the dictionary defines it as any system or community of religious worship or ritual. If you seriously and sincerely investigate the philosophy and practices of the Kṛṣṇa consciousness movement, you will find a wealth of transcendental knowledge that is completely satisfying both intellectually and spiritually.

Why a Peacock Feather?

Why does Kṛṣṇa wear a peacock feather in His hair?

Anil Baddi
Via the Internet

Our reply: One of the unique features of Lord Kṛṣṇa is His divine pastimes with His most intimate devotees in the pleasure groves of Vraja. In this transcendental playground the Supreme Lord exchanges loving pastimes free of the reverential and opulent mood inherent in typical worship of the Lord. Free from the encumbrance of even His being the Supreme Lord, His most intimate associates enjoy the topmost loving exchanges of servitude, friendship, parental affection, and romantic attraction. Kṛṣṇa's transcendental attire as a simple cowherd boy decorated with forest flowers and peacock feathers attests to His comfortable enjoyment in this transcendental realm.

Why Suffering?

Why do we suffer in this world? Since everything is there for us, why are we not happy?

Poonam
Via the Internet

Our reply: We suffer because we are eternal spiritual beings but have forgotten our spiritual nature. In that state of forgetfulness we are trying desperately to enjoy this temporary material world. But matter is subject to death and dwindling and therefore can never satisfy the soul. So although we try and try again to get the eternal enjoyment the soul craves, we never find it because we are looking in the wrong place.

Because of this we always feel frustrated and hanker for more and more. But the more material things we get, the more frustrated we become, since these things do not make us happy. They make us miserable. They make us hanker and lament, fight, and become jealous, envious, angry, and violent. People always want what others have and are ready to fight and even kill for it.

The only way you will find happiness is if you seek out your relationship with Lord Kṛṣṇa. Taking only what you need, live simply and spend the majority of your time and energy absorbed in getting to know and love God. Once that relationship is established, you will be satisfied and happy. It is the only thing that will really satisfy you, the soul.

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, FL 32616, USA. Email: editors@krishna.com.

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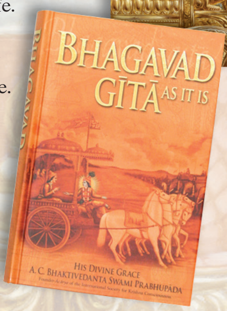
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FOUNDER'S LECTURE

Vrindavan, India—November 14, 1976

LIBERATION THROUGH CHANTING

Chanting Hare Kṛṣṇa can deliver us from material entanglement at once, provided the chanting is pure.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness

mano-vaco-dṛk-karaṇehitasya
sākṣāt-kṛtaṁ me paribarhaṇaṁ hi
vinā pumān yena mahā-vimohāt
kṛtānta-pāśān na vimoktum īśet

[Lord Ṛṣabhadeva said:] "The true activity of the sense organs—mind, sight, words, and all the knowledge-gathering and working senses—is to engage fully in My service. Unless his senses are thus engaged, a living entity cannot think of getting out of the great entanglement of material existence, which is exactly like Yamarāja's stringent rope." —*Śrīmad-Bhāgavatam* 5.5.27

ENTANGLEMENT IN material nature is caused by the senses. Bhaktivinoda Ṭhākura has sung *śarīra avidyā-jāl:* "The body is a covering of ignorance." Everyone has a material body, and everything is going on according to the body. This is *mahā-vimoha,* "the great illusion." There are 8,400,000 forms of body according to *manaḥ, vacaḥ, dṛk, karaṇa:* "mind, words, sight, senses," and so on. The body is the entanglement, the senses are the instruments, and we are acting with the senses to create another type of body for our next life.

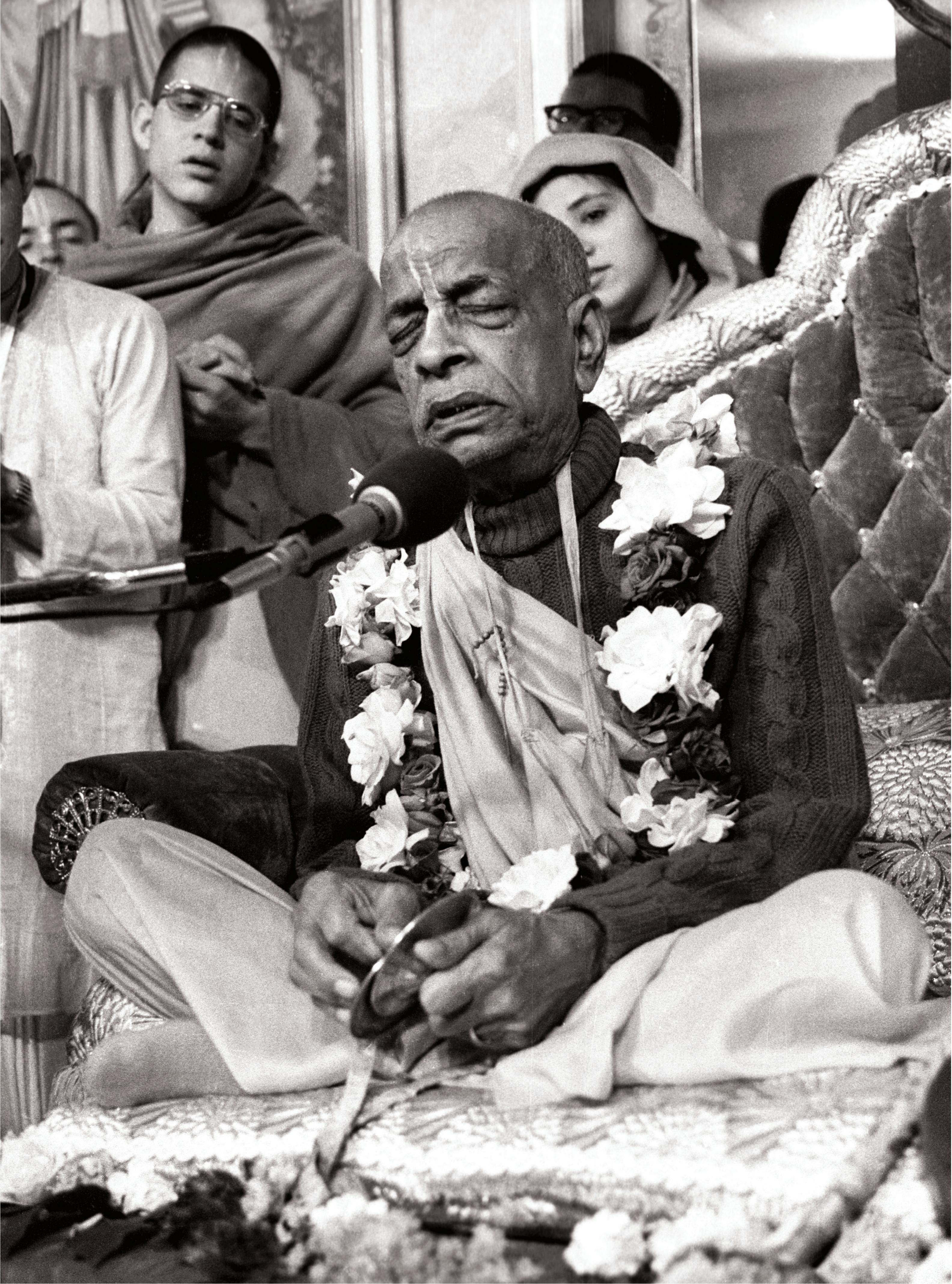
Therefore the first business of life is to purify the senses. *Bhakti,* devotional service, means purifying the senses. In the *Bhagavad-gītā* (3.42) it is said,

indriyāṇi parāṇy āhur
indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ

"The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence." And the soul is a very minute part of the Supersoul. That is also mentioned:

keśāgra-śata-bhāgasya
śatāṁśa-sadṛśātmakaḥ
jivaḥ sūkṣma-svarūpo 'yaṁ
saṅkhyātīto hi cit-kaṇaḥ

"If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities."



Ten Offenses in Chanting

(1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.
(2) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to or independent of the holy name of Lord Viṣṇu.
(3) To disobey the orders of the spiritual master.
(4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
(5) To consider the glories of chanting Hare Kṛṣṇa imagination.
(6) To give some interpretation on the holy name of the Lord.
(7) To commit sinful activities on the strength of chanting the holy name of the Lord.
(8) To consider the chanting of Hare Kṛṣṇa one of the auspicious ritualistic activities offered in the *Vedas* as fruitive activities (*karma-kāṇḍa*).
(9) To instruct a faithless person about the glories of the holy name.
(10) To not have complete faith in the chanting of the holy names and to maintain some material attachment, even after understanding so many instructions on this matter. It is also an offense to be inattentive while chanting.

(Quoted in *Caitanya-caritāmṛta, Madhya-līlā* 19.140) From this verse you can get an idea of the size of the soul. Living entities are all *cit-kaṇa,* particles of spirit, not matter.

Intelligence is working, then the mind is producing the senses, and the senses are transforming into a gross body. This is material existence. How finely organized it is! Where is the science to understand this? The rascals do not know anything except the body.

In our country Carvaka Muni has advised, *bhasmī-bhūtasya dehasya kutaḥ punar-āgamano bhavet:* "Why are you thinking of your next birth? Another birth is not possible. We see that the gross body is burnt into ashes. And where is the soul? Who is coming back again? Don't care for all these things." *Yāvaj jīvet sukhaṁ jīvet:* "Live happily. Eat, drink, be merry, and enjoy."

This philosophy is going on. "There is no mind, there is no intelligence, there is no soul, only this gross body, and as long as we possess this gross body, let us enjoy the senses." This is called *mahā-vimoha,* the greatest bewilderment. People have no education about how we are existing in the material world, how nature is working. They are thinking there is no life after this one, but that is not the fact. They are living in a very great entanglement.

The spirit soul is a person, as Kṛṣṇa is a person. Because the father is a person, the child is also a person. It cannot be otherwise. Or if the child is a person, the father must be a person. Kṛṣṇa says, *ahaṁ bīja-pradaḥ pitā:* "I am the father of all living entities." (*Bhagavad-gītā* 14.4). We experience that all living entities are persons. Even a small insect, a small ant, is a person. If an ant is going in a certain direction and you stop it, it will struggle—"Why are you stopping me?" That shows that it is a person. It will try its best to go this way and that way to avoid your checking it. You can see this by practical experience. Even a small ant has all the propensities of a person. *Āhāra-nidrā-bhaya-maithuna.* These propensities—eating, sleeping, fearing, and sex—you will find everywhere. *Viṣaya,* material enjoyment, is not only for the rich man. *Viṣaya* means enjoyment of the senses. And that is available to all living entities.

Locana Dāsa Ṭhākura has sung, *viṣaya chāriyā, se rase majiyā, mukhe bolo hari hari*. We can have success in chanting when we give up sense enjoyment. This is the instruction. We must chant the Hare Kṛṣṇa *mahā-mantra,* the holy name of the Lord, purely, without offense. If we can chant the Hare Kṛṣṇa *mahā-mantra* purely even once, then immediately we become liberated.

Pure Chanting

The Lord's holy name is so powerful that chanting it even once immediately vanquishes the accumulated sinful reactions of millions of lives. Even a person who was sinful will fail to sin again.

But the difficulty is that we cannot come to the pure stage of chanting the Hare Kṛṣṇa mantra. Due to our past habits our mind is disturbed. We cannot concentrate. Therefore I have fixed a minimum requirement for my disciples: They must chant at least sixteen rounds on their beads every day. We cannot imitate Haridāsa Ṭhākura, who was chanting day and night—300,000 holy names daily. That is not possible. Some people make a show of imitating Haridāsa Ṭhākura, but we see that they are chanting Hare Kṛṣṇa but also smoking. We can understand their position. That kind of offensive chanting is going on.

We should try to avoid the ten offenses. [See the sidebar "Ten Offenses in Chanting."] Of course, in the beginning the offenses will continue. But by chanting repeatedly, the core of our heart will be cleansed.

People do not know what position they are in. They have dismissed everything—all the instructions of the scriptures, all the instructions of Kṛṣṇa, all the instruction of the guru. "Oh, these are all mythology. There is no life after death." This is going on.

We should understand our position. But people have become dull, just like a stone or a tree. If you cut a stone, it does not respond; it does nothing. But if there is life, there is a response. If I pinch you, you will ask, “Why are you pinching me?” That is the difference between life and a dead body. As long as one is not conscious, he’s as good as stone or wood. People have created such a strong heart in material existence that it does not respond even after suffering so much. This is the position.

The Kṛṣṇa consciousness movement is meant to bring people to the right consciousness. When consciousness is covered, dull, it cannot respond. But it can be brought into the proper existence, and the process for that is to hear spiritual sound repeatedly. Kṛṣṇa has given us a chance: our ear. We must properly use it.

Aural Reception

Vedic knowledge is meant to be heard. It is therefore called *śruti,* that which is heard. The Vedic instruction must be gotten from the right person through aural reception.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.” (*Śrīmad-Bhāgavatam* 1.2.17) We should engage our ears to receive Vedic knowledge very attentively. We have to approach the proper person to inquire and hear from, and we must serve that person. Then our knowledge will develop. That is the process.

As today’s verse says, we can worship the Lord by the mind, by words, by seeing, and by all the senses. The mind is one of the senses. With the mind and the senses, we are trying to be happy in the material world, but there is no happiness, simply struggling. We have been put into the material nature. The *jīva,* the living entity, although part of Kṛṣṇa, wanted to enjoy life separately or independently, without Kṛṣṇa. The material world is where, without Kṛṣṇa, we struggle for existence. Therefore if we want to stop the struggle for existence with the mind and senses, then we must come to Kṛṣṇa. That is the natural position.

But people are not taught about Kṛṣṇa. They are already in ignorance, and they are kept in ignorance. Rascals do not know that their real self-interest is to approach Viṣṇu or Kṛṣṇa. Kṛṣṇa comes personally to show His causeless mercy upon them, to exhibit Himself and show how He can be the friend of everyone. Kṛṣṇa is not only the friend of Arjuna. Arjuna is the symbolic friend. In the *Bhagavad-gītā* Kṛṣṇa instructs Arjuna, His friend, but He is the friend of everyone. *Suhṛdaṁ sarva-bhūtānām:* “I am the friend of all living entities.” (*Bhagavad-gītā* 5.29)

We must take advantage of the instructions of *Bhagavad-gītā.* They are not meant for Arjuna. Arjuna is already liberated, but he is placing himself as one of us just to take the lessons of Kṛṣṇa for the benefit of the whole world. Arjuna is always with Kṛṣṇa. He cannot be in ignorance. As one who is constantly living with Kṛṣṇa, Arjuna has no ignorance, but he’s putting himself forward as ignorant.

We also have the example of Lord Caitanya Mahāprabhu. He was inquiring from Rāmānanda Rāya, His disciple. Does that mean that Caitanya Mahāprabhu did not know the answers? No. He was showing how we can get knowledge by hearing from the authorities. Similarly, Arjuna’s ignorance was like that of an actor. Actually he is liberated.

When Arjuna was advised to practice hatha-yoga, he said, “Kṛṣṇa, it is not possible for me.”

cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ nigrahaṁ manye
vāyor iva suduṣkaram

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya’s movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch, jh,** and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh.** So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean “servant.” For instance, the name Kṛṣṇa Dāsa means “servant of Kṛṣṇa.”

"For the mind is restless, turbulent, obstinate, and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind." (*Bhagavad-gītā* 6.34)

"I cannot do this."

He was frank enough. Or on behalf of us he said frankly, "It is impossible."

At least in the current age, Kali-yuga, to control the mind by meditation is not possible. Even five thousand years ago, during a more suitable age, Arjuna was unwilling to accept this yogic process.

"It is not possible. I am a politician. I am a military man. I have to fight. I have to see so many things. How can I control my mind? It is not possible."

That is the fact. Controlling the mind by the yogic process, by meditation, is impossible.

Chanting Is the Essence

To make spiritual advancement, however, we must control the mind. In this age we can control the mind and attain all spiritual success by chanting the Hare Kṛṣṇa *mahā-mantra.* That is the essential teaching of the *śāstras,* or scriptures. Everyone is in ignorance—fools and rascals. And it is the duty of the spiritual master to present the essence of the *śāstra* to everyone.

Chant
Hare Krishna
Hare Krishna

Yamarāja Dāsa

HARE KṚṢṆA, HARE KṚṢṆA
KṚṢṆA KṚṢṆA, HARE HARE
HARE RĀMA, HARE RĀMA
RĀMA RĀMA, HARE HARE

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with "drama")

To hear Śrīla Prabhupāda chanting the mantra, go to Krishna.com/node/388.

Caitanya Mahāprabhu said, "My guru found Me to be a great rascal."

He was not a rascal, but He presented Himself as a rascal because we are rascals. The people of this age are all rascals.

Therefore Caitanya Mahāprabhu said, "My guru saw Me to be a great rascal; therefore he forbid me to read the *Vedānta.*"

Even for learned persons, the *Vedānta*, which contains the essence of Vedic philosophy in concise verses, is very difficult to understand. What will the rascals of this age understand about *Vedānta*? They will simply misrepresent it. They will simply mislead people. You see so many big, big politicians and scholars simply misleading people by quoting *Bhagavad-gītā. Bhagavad-gītā* is spoken on the battlefield, and they want to prove that it is about nonviolence. In this way people are being misled.

Therefore avoid this rascal process of reading something and misinterpreting it. We should not try to become very learned scholars by misreading the Vedic literature. Take the instruction of Caitanya Mahāprabhu:

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

"In this age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari [Kṛṣṇa]."

Lord Caitanya has quoted this verse from the *Bṛhan-nāradiya Purāṇa* (3.8.126). The *sādhu,* the saintly person, will not speak anything that is not in the *śāstra.* That is the qualification of the *sādhu.* The *sādhu* cannot manufacture anything.

So follow Lord Caitanya's instruction: Chant Hare Kṛṣṇa as many times as possible and be liberated.

Thank you very much.

Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Abs ultimately impersonal.

Modes of nature—the three qualities (goo and ignorance) that hold sway over all action n the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas.*

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

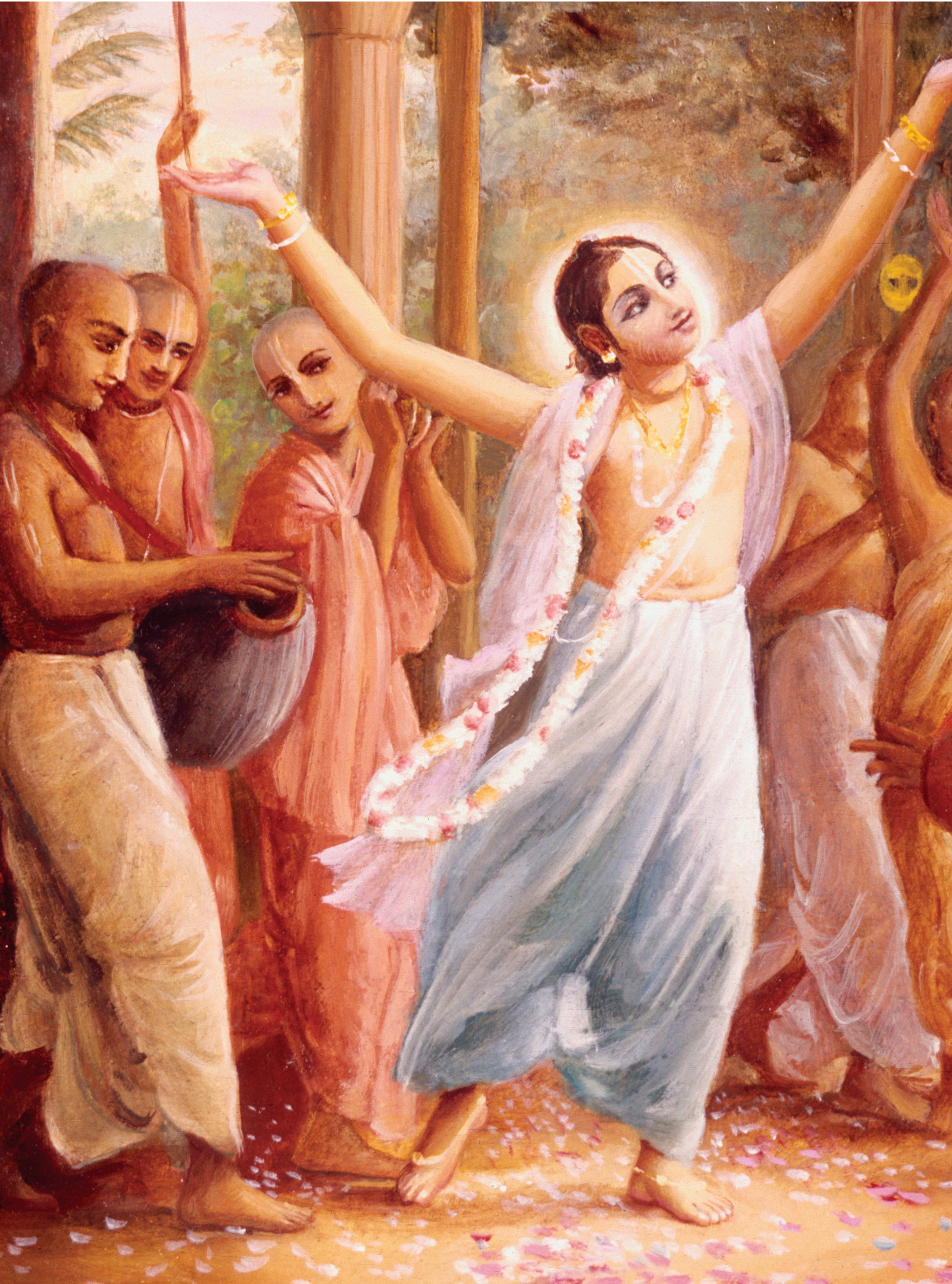
Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

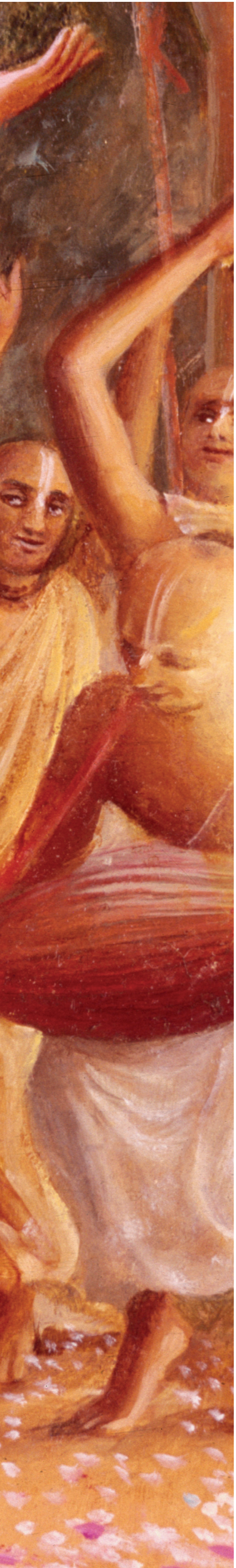
Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.





LORD NITYĀNANDA Delivers the Thieves

A gang intent on stealing Lord Nityānanda's jewelry eventually surrenders to Him, and He mercifully awards them pure love of God.

By Mohinī Rādhā Devī Dāsī

WHEN I WAS eight or nine years old, my parents took me to the Smithsonian museums in Washington, D.C. After meandering through myriad halls and galleries, we came across an exhibit of valuable gemstones in the Museum of Natural History. I remember being particularly struck by the famous Hope Diamond, a large bluish diamond pendant surrounded by small white diamonds. I was surprised that something could be so beautiful and so valuable. Although I've forgotten most of what I saw during my weeklong visit to the Smithsonian, I vividly remember my sense of wonder upon seeing such a unique jewel.

Lord Kṛṣṇa likes jewels too. Scriptures explain that He adorns His body with jewelry. He is famous as the wearer of the Kaustubha gem, and scriptures describe other forms or incarnations of the Lord as decorated with exquisite valuable jewels. But these ornaments are not like those within the Smithsonian display cases, because everything directly related with the Lord—His clothing, paraphernalia, associates, abode, name, activities—possesses the same spiritual potency as the Lord Himself. In other words, the Lord's ornaments are expansions of His personal energy. Although they appear to be material, they are not different from the Supreme Lord Himself.

The Supreme Lord is called Bhagavān, which indicates that He possesses six primary opulences (beauty, strength, fame, wealth, knowledge, and renunciation) to an unlimited degree. He possesses these qualities eternally, but sometimes one or more remain hidden from ordinary view so that He can achieve specific purposes. Five hundred years ago, Lord Kṛṣṇa appeared in Navadvipa, West Bengal, in the form of His own devotee, Śrī Caitanya Mahāprabhu. He came to relish being a devotee and to teach the process of devotional service so that we can achieve the highest spiritual treasure, pure love of God (*kṛṣṇa-prema*). Mahāprabhu personally inaugurated the *saṅkīrtana* movement (the congregational chanting of the Lord's holy names) to uplift the sinful souls of the current Age of Kali, the Age of Quarrel and Hypocrisy.

Balarāma As Nityānanda

Lord Balarāma, Kṛṣṇa's first spiritual expansion, plays the role of Kṛṣṇa's elder brother. Lord Balarāma appeared with

Around five hundred years ago, when Lord Kṛṣṇa descended as Caitanya Mahāprabhu, Lord Balarāma, Kṛṣṇa's brother and first expansion, appeared with Him as Nityānanda Prabhu. Usually surrounded by loving devotees, Nityānanda displayed fathomless mercy, especially to the most disreputable souls.

Caitanya Mahāprabhu as Nityānanda Prabhu. He assisted Lord Caitanya with His mission to spread Kṛṣṇa consciousness freely, distributing pure love of God without regard to caste, color, or creed. In the second half of His life, Caitanya Mahāprabhu entered the renounced order of life (*sannyāsa*). He decided to live in Jagannatha Puri, Orissa, and He ordered Lord Nityānanda to preach in Bengal.

Lord Nityānanda enjoyed an especially opulent mood. In *Śrī Caitanya-bhāgavata*, Śrīla Vṛndāvana Dāsa Ṭhākura, a disciple of Nityānanda Prabhu, vividly describes how Lord Nityānanda adorned His body with beautiful blue silk garments, valuable jewels, and many flower garlands. Once, He sat upon a golden throne while His followers offered Him *abhiṣeka*, bathing His body with milk, yogurt, juices, and other paraphernalia as described in scriptures pertaining to deity worship. By demonstrating His opulence and grandeur, He revealed His divinity and attracted many souls to pure devotional service.

Lord Nityānanda has all of Kṛṣṇa's potencies, and so He perfectly understood the thieves' sinful intentions.

Lord Nityānanda is *viṣṇu-tattva,* that is, He is God and not an ordinary living entity (*jīva-tattva*). But the chief purpose of His appearance was not to showcase His wealth and beauty, but rather to distribute His inconceivable mercy to the suffering souls in material bondage. Out of His supreme compassion, He traveled from door to door to ask everyone to chant the holy names of the Lord and thus achieve spiritual perfection. Lord Nityānanda did not distinguish between qualified and unqualified souls, and delivered the most degraded and sinful. Once, when a gang of thieves wanted to rob Him of His ornaments, Lord Nityānanda not only purified them of their sins, but ultimately awarded them pure love of God.

A Greedy Gang of Thieves

Śrīla Vṛndāvana Dāsa Ṭhākura has narrated this astonishing pastime in *Caitanya-bhāgavata* (*Antya-khaṇḍa* 5.527–706). The leader of the gang, who had been born in a *brāhmaṇa* family, had rejected religious principles to associate with wicked, materialistic people and led a sinful life of cheating, stealing, and even murder. Fortunately for him, he dwelled in the holy land of Navadvipa when Lord Nityānanda was performing His pastimes there.

Lord Nityānanda was residing with a devotee named Hiraṇya Paṇḍita. Although Hiraṇya Paṇḍita was poor, his heart was rich with pure love of God, and Lord Nityānanda appreciated his company so much that He left His other associates to stay in Hiraṇya Paṇḍita's home. Unlike Hiraṇya Paṇḍita, the thief lacked such appreciation for the spiritual wealth of Lord Nityānanda's company. He simply coveted others' material assets under the illusion that these would somehow make him happy.

One day, the thief spied Nityānanda Prabhu near Hiraṇya Paṇḍita's house. He saw that the Lord wore golden bracelets, armlets, and earrings set with pearls. Necklaces made of gold, coral, jewels, and pearls adorned His beautiful body. Enchanted by such dazzling splendor, the thief craved the Lord's wealth. He stealthily followed the Lord to ascertain His residence, and informed his companions of his great discovery.

"My dear brothers," the thief announced. "Our days of suffering are about to end. I have seen the most valuable jewels all together in one place, on the body of Nityānanda. He is staying alone in the house of Hiraṇya Paṇḍita, so tonight let us go there and rob everything."

Equipped with daggers, swords, and tridents, the thieves gathered near Hiraṇya Paṇḍita's house that evening. They were blinded by boundless materialistic ambition, and their minds were overpowered by an insatiable greed. Because of their demoniac mentality, they did not consider Nityānanda Prabhu's true identity as the Supreme Personality of Godhead or His jewelry as an expansion of His spiritual energy. Instead, they considered Him an ordinary man and His ornaments merely matter to be conquered.

The thieves camped near Hiraṇya Paṇḍita's house and sent a spy to investigate the feasibility of their plan. The scout returned and informed the others that Nityānanda was eating and His associates were awake. He could not comprehend the activities of the Lord's associates, who were intensely engaged in *saṅkīrtana*, the congregational chanting of the holy names of the Lord. They exhibited symptoms of deep spiritual ecstasy, such as shivering, crying, rolling on the ground, and standing up of the bodily hairs. The spy could see these activities only as a momentary impediment to his sense gratification.

The thieves decided to wait a few hours and approach the house later, when they presumed the Lord would be asleep. In the meantime, they dreamed of the wealth they expected to attain, each claiming a different ornament as his own.

The Thieves Fall Asleep

Lord Nityānanda, being the Supreme Personality of Godhead Balarāma, is fully endowed with spiritual strength (*bala*). As the first expansion of Kṛṣṇa's spiritual energy, Nityānanda has all of Kṛṣṇa's potencies, and so He perfectly understood the thieves' sinful intentions. Through His mystic power, He caused them to fall asleep, and they slept deeply through the night. When they awakened suddenly to the squawking of crows, the sun was already high in the sky.

The thieves furtively returned to their homes and then quarreled, each accusing the other of falling asleep and ruining their plan. Then their leader pacified them, attributing everything to the will of Goddess Durgā, the demigoddess in control of the material nature. He conjectured that Durgā had bewildered them because they neglected to worship her. Thus, the thieves offered meat and wine to Durgā and then again set out to rob Lord Nityānanda, unaware that Mother Durgā is merely an agent of the Supreme Lord.

When the thieves approached Hiraṇya Paṇḍita's house, they saw fierce giant soldiers guarding the four directions and loudly chanting the holy names of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The thieves observed that each soldier wielded many weapons and was powerful enough to kill a hundred people in an instant. Utterly mystified, they quickly left the vicinity and sat down together to discuss this strange sight.

"Where have these giant soldiers come from?" the thieves wondered. Someone suggested that Nityānanda might have arranged for His own protection, since many people said that He was very wise. Their leader scoffed at the idea and determined that the guards must be the entourage of an influential government official, and he decided to wait a few days before making another attempt.

After ten days, the thieves gathered together for a third time, each carrying five or ten weapons. As soon as they approached Hiraṇya Paṇḍita's house, they went blind—which seems appropriate when one considers that they were already spiritually blind. Then they fell into various situations that made them cry out of agony and fear. Some of the thieves fell into a ditch and were bitten by leeches, mosquitoes, and bees. Others fell into a heap of garbage and were stung by swarms of scorpions. Others fell on thorns, which pierced their bodies so that they couldn't move, while others fell into a hole and broke their limbs.

Then Indra, the king of the demigods, sent a fierce storm with heavy rains, lightning, and sharp hailstones, and the thieves shivered with extreme cold. Although Indra holds a high post as a universal administrator, he is but a servant of the Supreme Lord. He realized that the thieves had come to rob Nityānanda, and punished them out of anger.

A Change of Heart

Suddenly, in the midst of this terrifying storm, the leader of the thieves experienced a change of heart. He understood that Nityānanda Prabhu is the Supreme Personality of Godhead and regretted his plans to harm Him. He prayed for forgiveness and took complete shelter of the Lord's lotus feet.

"Who can protect me from this great danger?" the thief prayed. "I have no shelter other than Nityānanda."

He declared that his only desire was to become the servant of the Lord, whether he lived or died. Upon seeing the thief's sincerity, Lord Nityānanda relieved the gang from their suffering and restored their eyesight.

The head thief returned to Hiraṇya Paṇḍita's house. When he saw the glorious form of Nityānanda Prabhu, he cried out to the Lord for protection and fell at His feet. Because Lord Nityānanda had blessed him with ecstatic love of God, the hairs of his body stood on end, and he laughed, cried, and rolled on the ground, unable to speak. Eventually, he came to external consciousness and confessed everything to Lord Nityānanda. He marveled how the Lord had delivered all the thieves from their suffering, and then acknowledged that the real benefit of remembering the Lord was not relief from physical pain but liberation from a materialistic mentality.

Lord Nityānanda blessed the thief and promised to nullify all his sins if he agreed to renounce all sinful activities from then onward. The Lord commanded the thief to preach among the criminals, showing them the path of Kṛṣṇa consciousness. Then the Lord gave His own flower garland to the thief and placed His lotus feet on the thief's head. The thief was purified of all sinful reactions and empowered to influence other criminals to take up Kṛṣṇa consciousness. Ultimately, by Lord Nityānanda's mercy, the thief and all of his followers became intoxicated with pure love of God.

The Original Spiritual Master

Lord Nityānanda's mercy defies description. He delivered the notorious

DO YOU LIVE
FAR FROM A TEMPLE?

There may be Hare Kṛṣṇa devotees near you who hold regular get-togethers or want to start them. We don't have room for these gatherings on the Centers list we print in the magazine, but our online list includes many of them. To find out if there's a regular Kṛṣṇa conscious program near you, or to list your own, log on to Krishna.com and click on "Address list" under QUICK LINKS on the right side of the home page.

sinners Jagāi and Mādhāi, who were so degraded and offensive that even Lord Caitanya—the most charitable form of the Lord—refused to save them after Mādhāi injured Nityānanda's forehead. When Lord Nityānanda pleaded on their behalf, however, Lord Caitanya saved both brothers and awarded them pure love of God; therefore, Nityānanda is the protector of the devotees and their intercessor. He is the original spiritual master, and through His mercy one can get the mercy of Lord Caitanya and achieve the ultimate goal of life: pure love of God.

Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Śrī Caitanya-caritāmṛta*, praises Lord Nityānanda's great compassion toward the fallen:

> Who in this world but Nityānanda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me. (*Caitanya-caritāmṛta, Ādi* 5.207–209)

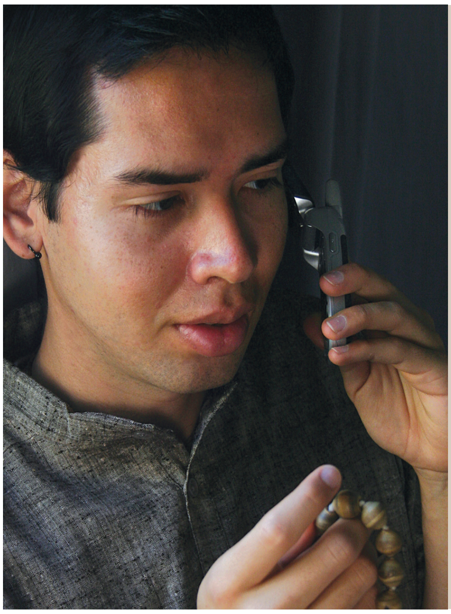
Kṛṣṇadāsa Kavirāja Gosvāmī is a pure devotee of Kṛṣṇa, and so he embodies true humility. Out of such feeling, he considered himself sinful and fallen, completely reliant on the Lord's mercy. We cannot imitate such a great soul, but his words teach us how to approach Lord Nityānanda: with a mood of sincere gratitude, cognizant of our utter dependence on His mercy.

The pastime with the thieves demonstrates Lord Nityānanda's inconceivable compassion and readiness to deliver the most fallen and sinful souls. Even though the thieves' original intention was to harm the Lord, He nonetheless accepted them as soon as their leader surrendered. He mitigated their suffering at once and, more important, awarded them the highest spiritual perfection of *kṛṣṇa-prema*. In an instant the thieves' initial greed for material wealth became spiritual yearning for the Lord's mercy.

The critical turning point in this pastime is the moment of the thief's surrender. By Lord Nityānanda's mercy, the thief realized the Lord's position and his relationship with Him. He regretted his attempts to plunder the Lord's wealth and decided his only recourse was to take shelter of the Lord's lotus feet. The thief's decision indicates the necessity of surrendering to the spiritual master (*guru*), who represents the Lord and makes His mercy accessible. The thief's surrender to Lord Nityānanda not only saved him (and his companions) from immediate danger, but also nullified the results of his heinous sins and granted him pure love of God. Additionally, he was empowered to be a spiritual master in his own right by becoming the dispensary of Nityānanda Prabhu's mercy to countless criminals.

By following the thieves' example and surrendering to Lord Nityānanda, we can get the mercy of Lord Caitanya and thus easily gain the most elevated spiritual treasure of pure love of God. As Śrīla Vṛndāvana Dāsa Ṭhākura states, "The shelter of the Supreme Lord was not easily attainable in other incarnations, but Nityānanda always induced everyone to surrender to Lord Caitanya." (*Caitanya-bhāgavata, Antya* 5.700) We must approach Kṛṣṇa through the merciful form of Lord Caitanya, and we must approach Lord Caitanya through the even more merciful form of Lord Nityānanda. The (misnamed) Hope Diamond in the Smithsonian can only increase our materialistic desire and greed, but Lord Nityānanda—and His enchanting jewelry—offers us actual hope for true, everlasting bliss. Are we ready?

Mohinī Rādhā Devī Dāsī, a disciple of His Holiness Gopāla Kṛṣṇa Goswami, lives in India with her husband, Nārada Ṛṣi Dāsa.



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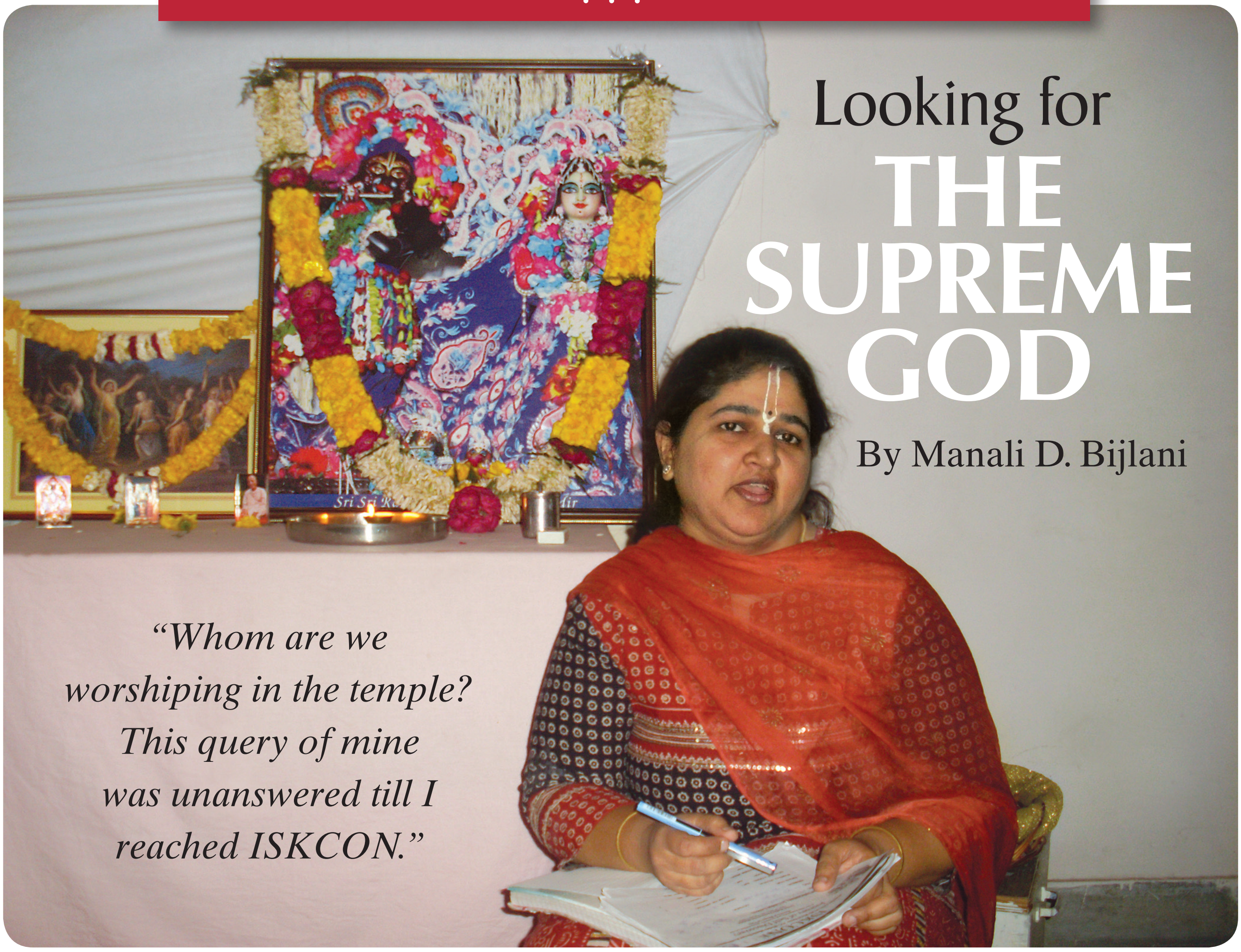
HOW I CAME TO KṚṢṆA CONSCIOUSNESS


Manish Sethi

Looking for THE SUPREME GOD

By Manali D. Bijlani

"Whom are we worshiping in the temple? This query of mine was unanswered till I reached ISKCON."

I WAS BORN and brought up in a Hindu family in Delhi, and we used to go to various temples and offer prayers before the gods. Two questions, however, always tickled my mind: Why do we worship so many gods, and who is the real God? As I never got answers to my questions, I considered all the gods equal, and in my teenage years all religions and faiths became one for me. Be it Hinduism, Jainism, Buddhism, Sikhism, Islam, or Christianity, all pointed towards one God. But I could not find out who this God is.

During my school days, when I badly needed the help of God I would cry out to Him, but no name would come on my lips. Sometimes I wondered whether God has any name, and slowly and steadily I felt that God has no form or name but is a supernatural power—a powerful light we cannot see but can only feel. Then whom are we worshiping in the temple? This query of mine was unanswered till I reached ISKCON.

Receiving the Gītā

After completing graduate degrees in microbiology and law, I earned a masters degree in company law. In the meantime I married a close friend I had met while pursuing my masters degree. Soon I started working for a multinational corporation in Delhi. My office was about two kilometers from the ISKCON temple. Even though I passed the temple on numerous occasions, my feet never took me inside to see the Lord.

After four years, in the year 2000, I joined another company, which was farther away. I left there within two years, after I got pregnant. While leaving the job, one of my colleagues, an ISKCON member, gave me a copy of Śrīla Prabhupāda's *Bhagavad-gītā As It Is.* This was the first time I ever read the *Gītā.* As I could not understand this scripture, I kept the book in my study and left it untouched for the next seven years. Today, however, I feel that because of this book, in November 2002 I was blessed with a baby girl, Gaurika, who showed spiritual inclinations from an early age.

A Life-Changing Invitation

In March 2008, my daughter and I were visiting the local temple in the evening to say our prayers.

While coming out of the temple, I saw Hare Kṛṣṇa devotees passing out pamphlets. When I eagerly approached them, I learned that they would be conducting a six-day *Bhagavad-gītā* program in April. The venue was at a short distance from our residence.

"This is a life-changing program," a devotee told me, and she suggested I register at the earliest.

I took the pamphlet containing a list of contact numbers.

"I will check with my husband and get back to you shortly," I said.

I kept the pamphlet on a side table in our home, planning to discuss it with my husband, Deepak, when he returned from the office. He has a hectic job, working from 9:30 in the morning till 11:00 at night. Because of this, he had been pretty disturbed for the past two or three years. He was looking for peace and happiness but couldn't find it even with the best salary. Because my husband arrived home late, I could not discuss the program with him for the next ten days. But unknown to me, he had read the pamphlet and had made up his mind to attend the program.

It took thirty-six years of my life to know that Lord Kṛṣṇa is the Supreme God, the cause of all causes.

In the meantime I forgot both the pamphlet and the program. Then one morning my husband asked me to get him registered for the program and also gave me the option to attend.

Initially I thought, "Let him attend the course, and if he finds it useful, I will attend at a later date."

I called up the devotee to check the availability of a seat for my husband. She mentioned that a few seats were still available and advised me to attend the course with him. I made all sorts of excuses for not attending, but the devotee convinced me to attend and even bring my daughter for all six days. The next morning the devotee visited our residence and registered us for the course on payment of a nominal fee.

On the day before the program was to begin, I had an argument with my husband and did not want to attend the course with him. I decided to attend at a later date and to go to my mother's house for the next three days. But I felt confused, because I wanted to attend the course.

At 5:00 o'clock in the evening I called the devotee and said, "Please cancel my registration."

She was surprised with this last-minute development.

"What is the problem?" she asked.

I made all sorts of lame excuses, but she would hear nothing of it. She finally convinced me to attend. So, along with my husband and daughter, I attended the course, which changed my life.

Confusion Removed

On the first two days of the seminar, I was full of confusion. But as the seminar progressed I learned there is a difference between the Supreme Lord and the various demigods. Eventually I got answers to my query as to why at times we suffer due to our karma and on other occasions we are blissful. Lord Kṛṣṇa has explained in the *Bhagavad-gītā* that this place is *duḥkhālayam,* full of miseries, and we can never find the real happiness we are searching for. Until we realize that Lord Kṛṣṇa is the Supreme Personality and we are part of Him, we can never be happy. By rendering devotional service at the lotus feet of Lord Kṛṣṇa, we can be freed from the material entanglements and go back to Godhead.

I was amazed to discover that although God was always there in front my eyes, I could not recognize Him. Even though I was born in a Hindu family, it took thirty-six years of my life to know that Lord Kṛṣṇa is the Supreme God, the cause of all causes.

As I was growing up, whenever my family was in distress we would worship one of the demigods to cancel the ill effects. We would go to the temple with a long list of demands. But when my husband and I attended the ISKCON seminar, we were taught to become pure devotees and to surrender unto the lotus feet of Lord Kṛṣṇa. In the *Bhagavad-gītā* (18.66) Lord Kṛṣṇa says, "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Watering the roots of a tree will satisfy its leaves, branches, twigs, and trunk. Similarly, when we take the shelter of Lord Kṛṣṇa, the Supreme God, we satisfy all the demigods. If out of fear we fail to surrender, we get entangled in the vicious cycle of birth and death.

At the end of the seminar, the devotee teaching us advised us to chant the holy name daily and gave a formula to remember:

A: Association of devotees
B: Books by Prabhupāda
C: Chant the holy name
D: Diet should be only *prasādam,* vegetarian food cooked for and offered to Lord Kṛṣṇa.

After the six-day seminar, my thoughts were clear. It seemed a layer of dust had been removed from my eyes and I could finally see. I started attending weekly classes and reading *Bhagavad-gītā.* Vicitra Kṛṣṇa Dāsa would stress the ABCD formula. I was not totally convinced about chanting, and hence did not start it immediately. Instead I took up reading small books written by Prabhupāda and associated with devotees every Sunday. Then one day I read *Chant and Be Happy,* where the famous musician George Harrison gave a candid interview on how chanting changed his life. I was totally moved by his story and understood the power of chanting.

A New Life

I took up chanting one round on beads every day, and gradually increased it to six or seven rounds, and soon to sixteen rounds. Part of my inspiration for chanting sixteen rounds was that I wanted to help cook the Sunday feast at the temple and cooks are required to chant sixteen rounds.

I was soon given the service of calling participants for the Sunday program. I enjoyed that service a lot. It gave me a chance to speak to various devotees and hear of their progress in Kṛṣṇa consciousness. These conversations motivated me and helped me realize how important it is to associate with devotees.

My life has changed in a short time. As I need to arrange the breakfast and midday meal for my daughter and prepare her for school, I get up at 4:30 A.M., bathe, and perform *tulasī pūjā.* I leave for a walk by 5:15 and chant six rounds while walking. After returning, I wake up my daughter and prepare her for school. She chants one round a day, and when we visit Sri Vrindavan Dhama, she chants more than sixteen rounds.

I definitely feel that due to the *Bhagavad-gītā* I received during my pregnancy, I was blessed with a Kṛṣṇa conscious daughter. I feel that due to her devotion in her previous birth, we were brought into the process of Kṛṣṇa consciousness. Though it took me thirty-six years to realize who the Supreme Lord is and to chant His holy name, my daughter started chanting when she was five and a half years old.

Spreading the Message With Gratitude

Today, by the mercy of Lord Kṛṣṇa and the guidance of senior devotees in ISKCON, I am able to chant sixteen rounds and follow the principles laid down by Śrīla Prabhupāda. I attend *Bhagavad-gītā* classes every Sunday, organized by Vicitra Kṛṣṇa Dāsa. I am reading various books printed by the Bhaktivedanta Book Trust, and I have subscribed to *Back to Godhead.* I am thankful from my heart to the devotee who at every step insisted I attend the seminar. I am highly obliged to all who are guiding us to understand our relationship with the Supreme Godhead and the mission each one of us has in our life—to go back to Godhead.

In today's life we are all so occupied in our professions that we hardly wish to know ourselves and our relationship with God. Not very long ago I used to think, "Why do I need to understand all this? I am only thirty-six years old, with a daughter of five years. I can learn this subject later in life."

I had made knowing God part of my retirement plan. But today my views have changed. I feel I am already very late in life and should have understood these things much earlier. King Prahlāda became a devotee at the age of five. Devotion is not a retirement plan.

To change this understanding in others, I write about Kṛṣṇa consciousness and send emails to friends and family every day. If I can change the mindset of even one person, I will be successful in helping Śrīla Prabhupāda spread his message.

The author invites interested readers to email her at manali@indagrubber.com.

YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and get a taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast.

(See "Centers," pages 57–61, or visit directory.krishna.com.)

The Complete

Why the Kṛṣṇa consciousness movement offers a better

By Caitanya Caraṇa Dāsa

Photos by Yamarāja Dāsa

DOES SPIRITUALITY benefit society in any practical way, as social service does? I will address this question by analyzing a widespread social problem, starvation, and then generalize the principles understood by that analysis.

The Causes of Starvation

On seeing a beggar starving, a sensitive person will want to give some food. This will offer immediate relief, but a thoughtful person may ponder: "A few hours from now he will be hungry again. What causes have brought this beggar to starvation? And how can we remove those causes?"

Following are some causes of starvation.

(1) Wanton living and self-destructive behavior among the poor. Many people who earn enough to make ends meet squander their earnings on alcohol, tobacco, and drugs. Families often lose everything because the head of the family drinks too much. It is common to see beggars refuse food because they only want money—to buy, say, cigarettes.

Natural disasters like earthquakes are big business opportunities for

Devotees often take part in public parades, like this one (above) in Gainesville, Florida, giving spectators the eternal benefit of hearing Kṛṣṇa's holy names. At right, Bhakti Caitanya Swami answers questions about Kṛṣṇa consciousness during the New York City Rathayātrā.

Social Service

solution to social problems than ordinary welfare programs.

alcohol peddlers because many of the disaster-afflicted people tend to use the relief money to forget their suffering by intoxication. Is providing material relief to addicted people not like pouring water into a leaky bucket? No matter how much they are helped materially, their situation will not truly improve till they rectify their habits. Neither governmental nor non-governmental organizations have succeeded much in helping people avert the tragedy of self-destruction caused by bad habits.

(2) Greed and exploitation. Mismanagement of resources is a greater cause of starvation than a shortage of them. Mahatma Gandhi put it well: "There is enough in this world for everyone's need, but not for everyone's greed." In the well-researched book *Food First,* Francis Moore Lappé points out that much of the world's best land is being misused for production of cash export crops. Therefore it is greed among the affluent that's at the root of the resulting starvation.

Starvation does indeed result from factors beyond human control, such as drought, but even then, the human response to the natural calamity often compounds its impact. *Food First* reports a study of famines in Africa showing that during every drought the affected nation had within its own boundaries the food resources to feed its starving citizens, but relief was withheld because of economic or political motives. The merchants wanted to hoard the grains, cause artificial inflation, and earn more profit. Or the politicians wanted to deprive regions supporting the opposing politicians and thus settle old scores or gain the upper hand. Sometimes the food-grains rotted in the storehouses while people all around starved. Or worse still, crops were burned or grains sunk into the ocean. The same sad story of Africa often repeats itself in various parts of the world wherever natural calamities strike.

Thus greed is an invisible cause of starvation. Can material welfare work counter greed? A social worker may get charity from a wealthy person and use it for offering some relief. But as long as greed impels the haves to exploit the have-nots, the relief that social welfare offers will not be much more than a drop of water in a desert.

Vedic Insights

The Vedic texts of ancient India offer a holistic welfare program based on a profound philosophical understanding of life. To appreciate how these books would tackle the problem of starvation, let's have a quick overview of the basic Vedic philosophy.

The Vedic teachings assert that we are eternal souls covered by temporary material bodies. (*Bhagavad-gītā* 2.13) We belong to an immortal realm where we enjoy everlasting happiness in a loving relationship with the Supreme Person, God, most fully identified by the name Kṛṣṇa (meaning "all-attractive"). To enable us to wholly experience the joy of love in the spiritual world, Kṛṣṇa gives us the free will to choose to love and serve Him. When we misuse our free will and desire enjoyment separate from Him, we are placed in the material world. Here we forget our spiritual identity and misidentify with our material body, which offers us the sensory apparatus to interact with the foreign material environment.

Within the framework of bodily misidentification, we seek material relationships, experiences, possessions, and positions according to our dreams and schemes. But our desires for enjoyment are unlimited, whereas the resources of this world are limited. Consequently, the pursuit of enjoyment leads to an intense struggle.

Worse still, being spiritual by constitution, we can never become happy by gratifying our body, just as a driver can never be nourished by fueling his car. So, whether or not we succeed in our plans for material enjoyment, we remain mostly dissatisfied. And ultimately all our dreams turn into nightmares as our bodies—the very basis of all our enjoyment—are battered by disease, wrecked by old age, and destroyed by death. After each death in a human body, our desires and activities earn us another body, human or subhuman, and our struggle continues.

Only the souls in the human form have sufficiently evolved consciousness and intelligence to

VEGETARIANISM
THE HIGHER TASTE
BHAGAVAD-GITA

One of the primary ways the Hare Kṛṣṇa movement serves the public is through the distribution of spiritual knowledge (above and right), which has transformed the lives of people all over the world.

understand and remedy their terrible predicament in material existence. Therefore, the Vedic texts urge all humans to dedicate themselves to promoting spiritual well-being, a cause more complete and effective than promoting material well-being.

Ending Starvation The Spiritual Way

Let's now return to the problem of starvation and see how promoting spiritual well-being can help tackle it.

(1) Self-restraint. Surveys show that the religiously committed are less likely to succumb to bad habits. Dr. Patrick Glynn writes in his book *God: The Evidence,* "It is difficult to find a more consistent correlative of mental health, or a better insurance against self-destructive behaviors, than a strong religious faith."

Spiritual practices can help cure the addictions that lead to starvation.

(2) Compassion. A spiritual vision of life increases compassion and decreases greed. When a reporter asked Mother Teresa about the secret of her compassion, she pointed to her rosary beads. Devotion to God naturally arouses compassion for all His children, our brothers and sisters, and inspires us to selflessly work for their holistic uplift.

When wealthy people are God conscious, their compassion is not restricted to an occasional act of charity; rather their whole life becomes dedicated to helping the deprived in every possible way, materially and spiritually. When the heads of state are spiritually enlightened, they care for all the citizens like their own children—not for political expediency, but out of spiritual love. They create socio-economic structures to provide employment for all in normal situations and adequate relief during emergencies.

Thus godliness automatically engenders goodness; a godly person naturally develops good qualities like self-restraint and compassion, which are essential to the effectiveness of any social welfare program.

(3) Natural prosperity. The Vedic texts explain that harmonizing with God leads to well-being not just in the next world, but also in this world. Our very existence depends on God's grace. Despite our scientific progress, we still need God for our heat, light, air, water, and food. Despite our hard work in sophisticated factories, our food is still made in God's factory, nature.

When we disobey the Lord's injunctions, through material nature He withholds life's necessities. When we live in harmony with God, He instructs Mother Nature to profusely supply all the necessities of life to His obedient children.

Material prosperity through divine harmony is not a fantasy; the God-centered society of Vedic India offers a historical demonstration. The amazing prosperity of traditional India is well documented in the Vedic texts themselves, by traveling medieval historians like Fa Hien and Hua Tsang, and even by modern Indologists like A. L. Basham. In fact, the wealthiest country in the world today, America, was discovered by Europeans searching for a new ocean route to the wealth of India.

Are Good Intentions Good Enough?

Śrīla Prabhupāda illustrates the pitfalls of well-intentioned but ill-

During Rathayātrā parades (above: New York; left: Tallahassee, Florida) many people accumulate spiritual credits without effort simply by hearing the holy names and seeing Kṛṣṇa in His form as Lord Jagannātha.

COMMODORE CRITERION

informed welfare work through an incident in his life: Once while in Calcutta, he saw a neighboring woman scolding her youngest son. The woman's slightly older son had typhoid, and the doctor had strictly forbidden him to eat solid food. While the mother had been away shopping, her sick son had begged his younger brother to give him some *parathas* (a fried food), which he did. When the mother returned to find that her son's sickness had worsened, she scolded her younger son for his harmful "kindness."

Imagine an alcoholic who routinely squanders all his earnings and abuses his family members in his drunken stupor. When he falls sick, he receives free medical care, which cures his illness but not his addiction. He resumes his habitual intoxication and abuse. The intentions behind the free medical care are good in that they relieve him of his illness, but they are not good enough to offer a solution to the deeper problem. Śrīla Prabhupāda would often compare social welfare efforts devoid of spirituality to blowing on a painful boil. The good intention fails as a lasting solution.

The Vedic texts say that suffering is an impetus to raise our consciousness to the spiritual plane, where we automatically reclaim our right to eternal happiness. Śrīla Prabhupāda writes, "The miseries of material existence serve to indirectly remind us of our incompatibility with matter." To understand this better, we need to swallow a bitter pill: acceptance of the fact that this world is like a prison and everyone here is like a criminal, imprisoned for rebellion against God. Hardship in this world is meant to rectify us.

Consider a welfare worker who zealously works for the transfer of a criminal from a low-class prison cell to a high-class cell. If the welfare worker doesn't help the inmate reform, the inmate will not gain release, which should be the reformer's goal. His actions are shortsighted and incomplete. Ultimately they serve neither the purpose of the prison (reformation of the prisoners) nor the long-term interests of the prisoner (freedom from captivity). The Vedic texts prompt us to ponder whether providing material improvement without spiritual enlightenment is much different. The gift is at best incomplete. In the ultimate analysis, it serves neither the purpose of the material world (rectification of the rebellious mentality of the souls) nor the souls' ultimate interests (freedom from the inevitable sufferings of material existence, including repeated birth and death).

The foregoing discussion is not meant to suggest we turn a blind eye and develop a cold heart toward the sufferings of our fellow human beings. Compassion is undoubtedly a noble quality, and the Vedic texts urge us to use it to its maximum effectiveness by becoming instruments of God's compassion.

The Complete Welfare Program

God being the most loving father feels pain to see His children in pain, no matter what their transgressions. He creates a cosmic justice system to bring about their gradual reform. But being much more than just a neutral judge, He also creates a mercy system to offer quick relief to sincerely repentant souls. Through His representatives, the saintly devotees, He disseminates genuine spiritual knowledge. By learning the cause of suffering, intelligent human beings can voluntarily reform themselves and learn to live in loving harmony with God. Then God, out of love for them, waives their karmic punishment partly or fully, according to the degree of their repentance. And ultimately God helps them return to their eternal home to live happily with Him forever.

(*Bhagavad-gītā* 10.10–11) Therefore Vedic scriptures call upon all intelligent social workers to become agents of the Lord's compassion and do the highest good to everyone.

Suppose you are the friend of a millionaire. One day you see your friend's estranged son wandering on the streets, drunk, disheveled, diseased, distressed, and starving. When someone offers him food, he gulps it down and continues his aimless wandering. Then someone else comes and gives him a new set of clothes. He happily wears the clothes, but still remains lost and forsaken. Someone else gives him free medicine, which provides him some relief but no permanent solace.

Then you seat him in your car, take him home, bathe and feed him, and treat his ailments. When he has sobered, you talk with him lovingly, explaining his father's great affection for him. You clarify and remove the misunderstanding that strained their relationship. And when he is ready, you take him back to his father's mansion, where he is fed the best food, given an entire wardrobe of clothes, and attended to by a team of expert doctors. His reunion with his father has solved so many problems. Material welfare workers are like the people who offered food, clothing, and medicine to the lost son, whereas the devotee is like the father's friend, who took the son back to his father.

We are beloved children of the Supreme Lord, the master of the goddess of fortune. Therefore we are all like princes in the kingdom of God. But our causeless misuse of our free will drives us from the

When people eat Hare Kṛṣṇa food (above and left), they get not only nutrition, but eternal spiritual gain.

shelter of our all-loving father and forces us to struggle for paltry pleasure in the material world, like the lost son of the millionaire.

ISKCON's Service to Society

Most people are so spiritually uninformed they don't even know they are the beloved spiritual children of the supreme father and that an eternal, joyful life is their birthright. In a world bedeviled by such spiritual bankruptcy, the International Society for Krishna Consciousness:

- Provides systematic spiritual education free to everyone, irrespective of caste, race, gender, religion, nationality, and so on.
- Offers an attractive alternative culture that enables people to practice spirituality in a practical yet potent way and thus lead deeply meaningful and fulfilling lives.
- Propagates the nonsectarian, universal, time-tested chanting of the holy names of God, especially the Hare Kṛṣṇa *mahā-mantra.* Chanting enables millions of people to easily harmonize themselves with God, thus paving the way for them to return to His kingdom.
- Helps millions of people break free from the self-destructive drives of meat-eating, illicit sex, intoxication, and gambling by offering them a higher happiness and thus saving them from immense karmic suffering in this and future lives.
- Runs the world's largest vegetarian food-relief program, Food for Life, and offers free nutritious sanctified food (*prasādam*), which nourishes the body and awakens the soul. *Prasādam* reaches millions of people all over the world, including war-torn areas.

ISKCON works tirelessly at the grassroots level to help people return to harmony with their own true nature as beloved children of God. Thus harmonized, they can find and distribute the treasure of love, peace, and happiness that lies hidden in their own hearts. Henry David Thoreau pointed out, "For every thousand hacking at the leaves of evil, there is one striking at its root." Among the various welfare measures offered by different organizations, ISKCON's propagation of pure spiritual education and culture strikes at the root of suffering and helps people become truly happy forever.

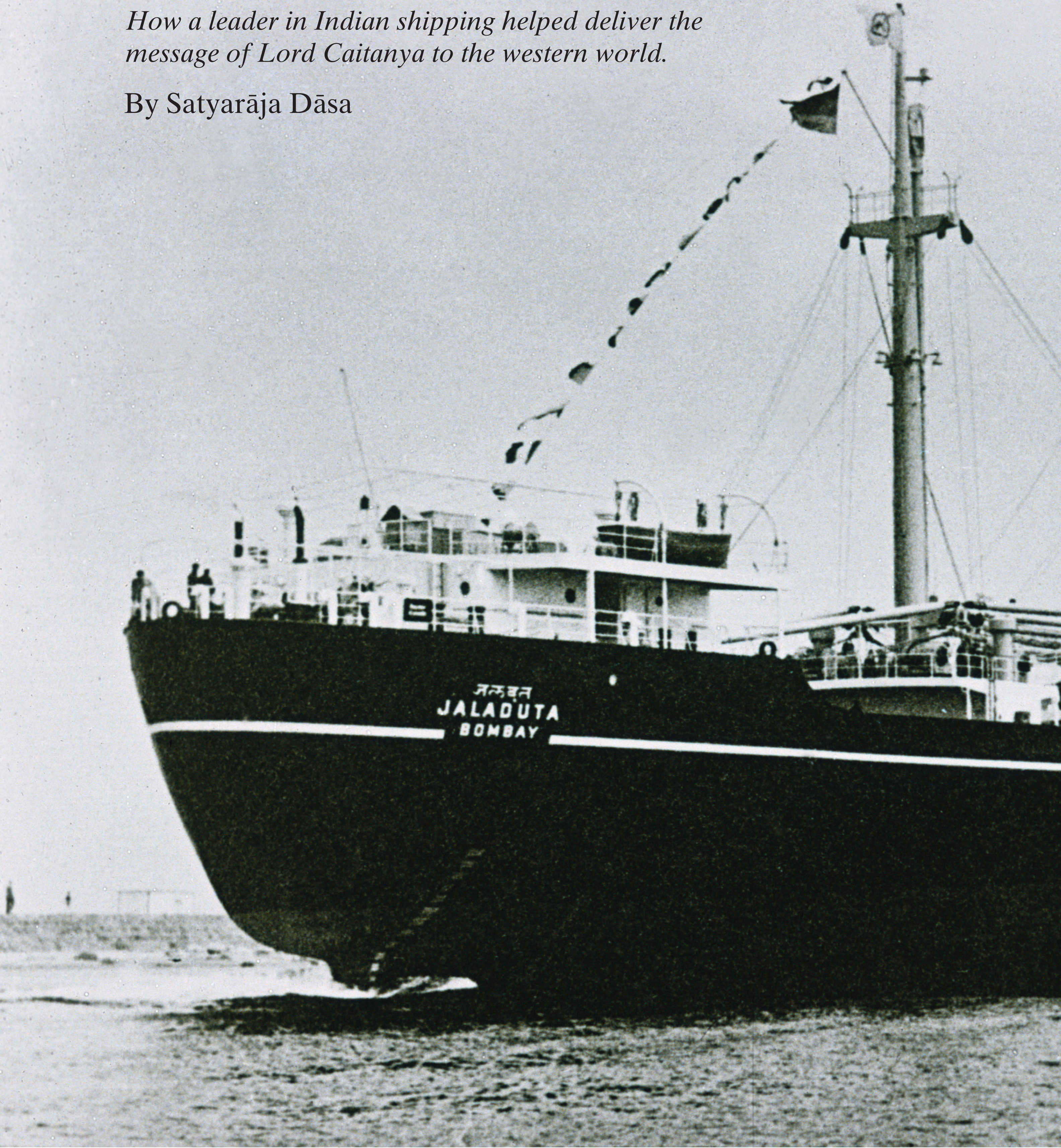
Caitanya Caraṇa Dāsa is a disciple of His Holiness Rādhānātha Swami. He holds a degree in electronics and telecommunications engineering and serves full time at ISKCON Pune. His free ezine, "The Spiritual Scientist," gives a scientific presentation of Kṛṣṇa consciousness. To subscribe, register at www.thespiritualscientist.com.

PASSAGE FROM

Sumati Morarjee and Prabhupāda's Journey

How a leader in Indian shipping helped deliver the message of Lord Caitanya to the western world.

By Satyarāja Dāsa


जलदूत
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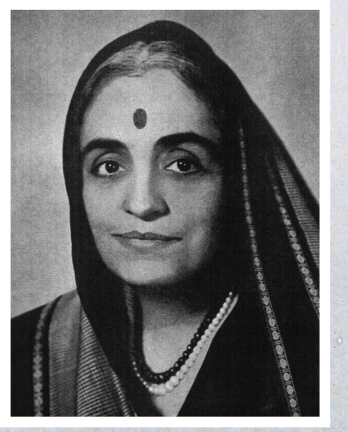


IN 1965 THE Scindia Steam Navigation Company was one of the oldest, largest, and most respected shipping establishments in India. Its cargo consisted generally of food, clothing, farming equipment, and medical and educational supplies, which were packaged in boxes, cases, pallets, and barrels. In August of that same year, however, one of its cargo ships carried a passenger onboard, and he carried spiritual cargo that would change the world.

ISKCON devotees know the story well: During that fateful voyage from Calcutta to New York, the sole passenger cabin of the Jaladuta ("sea messenger") was occupied by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. At the time, he was a relatively unknown Vaiṣṇava *sannyāsī.* At age sixty-nine, he boarded the ship, tightly clasping his complimentary ticket.

Prabhupāda's followers know the story of how he procured that ticket, but details of the story have remained obscure. And for many devotees, the special soul who helped Prabhupāda journey West is merely a name: Sumati Morarjee. In this article I'll explore the details of the story and further acquaint the Vaiṣṇava world with the woman who played so vital a role in bringing Kṛṣṇa consciousness to Western shores. While I've relied on *Śrīla Prabhupāda-līlāmṛta,* by Satsvarūpa Dāsa Goswami, for much of what follows, I've also referred to additional material in a publication called *Sumati Morarjee Felicitation Volume (Service to India Shipping),* edited by N. G. Jog and published by Scindia House in 1970,

which I discovered on a recent trip to India.

Sumati Morarjee

Born into the wealthy family of Mathuradas Gokuldas and his wife, Premabai, in Bombay on March 13, 1909, Sumati was named Jamuna, after the sacred river associated with Kṛṣṇa in Vrindavan. As it turns out, her destiny would involve other large bodies of water as well, since she would be the first woman in the world to manage a vast shipping concern. Although she had six highly qualified brothers, none of them would know the success that would fall upon their distinguished sister.

As was the custom in India, while still a young girl she was betrothed to Shanti Kumar, the only son of Narottam Morarjee. Narottam had made a name for himself in the textile industry in Bombay and Sholapur, garnering untold riches for his offspring. Thus, Jamuna went from wealthy to wealthier.

Since these were two of the most affluent and well-known families of the region, the marriage was among the biggest social events in Bombay. The festivities lasted more than a week, with newspapers covering its major processions, fireworks, and banquets for months to follow.

Observing his daughter-in-law's keen wisdom and ingenuity, Narottam renamed her Sumati ("she of superior intellect"). She spoke Hindi, Marathi, and English and showed ability and interest in all facets of her father-in-law's business. When Narottam's wife died early on, Sumati became the lady of the extended household, gradually developing expertise in both domestic and business affairs.

Sumati was deeply religious. Born into the Vallabha *sampradāya* (lineage) of Vaiṣṇavism, she was a dedicated devotee of Śrī Nāthajī, a deity of Kṛṣṇa popular in that line. She was also highly dedicated to the veneration of Tulasī, the plant incarnation of the *gopī* Vṛndā Devī, who is among the greatest of Lord Kṛṣṇa's eternal devotees. Later in life, even when she traveled abroad she would worship Tulasī daily, if only offering incense to a photograph. She was known among her peers as a balanced person who harmonized her deep spirituality with family and business.

On returning to India, Śrīla Prabhupāda meets Sumati Morarjee after much success in America.

It was no surprise, therefore, when Narottam put her in charge of his fledgling shipping concern, inherited from his great-grandfather Jeevanji. An enterprising young man, Narottam eventually parlayed a few vessels into the Scindia Steam Navigation Company, which became the model for modern Indian shipping. Sumati built the company from humble beginnings and eventually even received praise from Mahatma Gandhi for it. Her relationship with the Mahatma, in fact, developed over the years, and she enjoyed a regular correspondence with him. Their exchange was documented in newspaper reports. He counted her among his closest friends.

Scindia Steam Navigation Company

Established in 1919, Narottam's business was the first large-scale Indian-owned shipping company that catered to an exchange of goods between India and Europe. By the time the company sold off its fleet and ceased trading in the 1980s, it had ships sailing to the U.S.A., the U.K., Singapore, East Africa, Australia, New Zealand, and the Persian Gulf.

In 1946, just prior to Scindia's relationship with the United States, Sumati took full charge of the company, managing over six thousand people. She was already on the board of directors, and her rise to prominence had been just a matter of time. All involved knew her passion for the sea and her expertise in the shipping trade, developed over many years.

In 1956 Sumati enjoyed the distinction of being elected president of the prestigious Indian National Steamship Owners' Association, an honor repeated during the next two years and again in 1965, just prior to Prabhupāda's request that she send him to New York. These awards earned her independence as the sole decision maker over her ships.

The Meeting

Sumati Morarjee first saw Śrīla Prabhupāda in the 1950s at Kurukshetra, where Lord Kṛṣṇa spoke the *Bhagavad-gītā.* She later told an audience of his followers that he was sitting under a tree, chanting on beads. Sensing that he was a distinguished *sādhu,* she approached him, hoping to receive his blessings. At the time he hadn't yet taken *sannyāsa,* the renounced order of life, and was thus still a married man. Nonetheless, she was impressed with his humility and devotion, and she mentioned this to him when they met again in Bombay. By that time Prabhupāda was a swami asking her for help in getting to America.

He had met a gentleman named Mr. Agarwal, a Mathura businessman, and had mentioned that he wanted to go to the West to fulfill the order of his spiritual master to preach the message of Lord Caitanya in English. This meeting led to a sponsorship in America through Agarwal's son Gopal, an engineer in Pennsylvania. Soon Prabhupāda received permission from the Ministry of External Affairs to travel to the U. S. Gopal Agarwal had solemnly declared that he would bear any and all expenses during Prabhupāda's initial stay in the United States.

Prabhupāda then traveled to Bombay with a plan: He would seek assistance in getting to America by approaching Sumati Morarjee, who he had learned was head of the Scindia Steamship Line. After all, he had met her at Kurukshetra, and she had subsequently donated a considerable amount of money for printing Volume Two of his life's work, his translation, with commentary, of the *Śrīmad-Bhāgavatam.*

Concerned for his health and welfare, Sumati Morarjee declined to give him assistance. She feared that the lengthy journey by sea would kill him, since he was elderly and had never been outside India.

Not one to be deterred from his goals, Prabhupāda persuaded her secretary, Mr. Choksi, to speak up on his behalf, coaching him in exactly what to say: "I find this gentleman very inspired to go to the U.S.A. and preach Lord Kṛṣṇa's message to the people there." But again she said no, determined in her decision to protect him in spite of himself.

Prabhupāda persistently demanded a personal interview, but it was not to be. Time passed. She ignored him, for his own good, she believed. Eventually, due to his tenacity, she acquiesced.

When he entered her room, he simply said, "Please give me one ticket!"

She could see the total commitment and longing in his eyes, his determination to please his spiritual master and to fulfill the desire of Lord Kṛṣṇa. It was simply not possible to deny him, and so she scheduled a place for him on the ship Jaladuta, which was sailing from Calcutta on August 13, 1965. With deep concern in her heart, she saw to all his needs, making sure he would travel on a ship whose captain understood the needs of a Vaiṣṇava vegetarian. Captain Arun Pandia made it a point to carry extra vegetables and fruits for the Swami onboard.

Sumati made sure Prabhupāda would travel on a ship whose captain understood the needs of a Vaiṣṇava vegetarian.

A couple of days before setting sail, Prabhupāda arrived in Calcutta, just to go to Mayapur and visit the *samādhi* (tomb) of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He wanted to pray and to ask for his guru's blessings.

Prabhupāda was accompanied by several trunks, two hundred three-volume sets of his *Śrīmad-Bhāgavatam,* First Canto, his personal baggage of a small suitcase, an umbrella, and a supply of dry cereal, in case he couldn't find suitable food in a land so far from home. Almost seventy years old, he would now embark on a journey and a mission that would be daunting for a man half his age.

The Journey

After ten days of travel, the ship approached the Red Sea, where Prabhupāda encountered great difficulty. He noted in his diary: "Rain, seasickness, dizziness, headache, no appetite, vomiting." The symptoms persisted, but it was more than seasickness. The pains in his chest made him think he would die at any moment. In two days he suffered two heart attacks. But he tolerated the difficulty, meditating on the purpose of his mission.

One night Prabhupāda had a dream. Lord Kṛṣṇa and His incarnations were rowing a boat, and Kṛṣṇa told Prabhupāda that he should not fear, but should come along. Prabhupāda felt assured of Lord Kṛṣṇa's protection, and the violent attacks did not recur.

By September 10 Prabhupāda was becoming accustomed to life at sea. He wrote in his diary: "The ship is plying very smoothly. I feel today better. But I am feeling separation from Sri Vrindaban and my Lords Sri Govinda, Gopinath, Radha Damodar [deities of Lord Kṛṣṇa]. The only solace is Sri Chaitanya Charitamrita in which I am tasting the nectarine of Lord Chaitanya's *lila* [pastimes]. I have left Bharatabhumi [India] just to execute the order of Sri Bhaktisiddhanta Saraswati in pursuance of Lord Chaitanya's order. I have no qualification, but have taken up the risk just to carry out the order of His Divine Grace. I depend fully on Their mercy, so far away from Vrindaban."

The ocean voyage was the calmest the captain had ever seen. Prabhupāda said that the calmness was Lord Kṛṣṇa's mercy. He wrote in

(*please turn to page 46*)

In your own

What are some of the things you do to nurture Kṛṣṇa consciousness

Yamarāja Dāsa (4)

I often read to my two sons

from Śrīla Prabhupāda's books. Then we discuss the subject matter. When they were very young, we used to read mostly stories from the book *Kṛṣṇa: The Supreme Personality of Godhead.* Now that they are teenagers, we usually read from the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam.*

I try to set a good example by chanting the holy names of Kṛṣṇa, offering our food, reading Prabhupāda's books, and treating all others with respect. Occasionally we visit the Chicago temple, and we always attend Chicago's Rathayātrā festival.

Bill Helminger
Kenosha, Wisconsin

Children try to imitate the elders,

so it's our responsibility to follow Vaiṣṇava etiquette at home, and the children will follow. I try to apply this principle in my life, and my son has already started his devotional service at the age of five by chanting one round, reading *Bhagavad-gītā,* waking up the deities, chanting prayers, talking about Kṛṣṇa's pastimes, and watching devotional videos like *Rāmāyaṇa* and *Mahābhārata* instead of mundane videos. If we have sincere desire, of course, Kṛṣṇa will help us and our children advance in Kṛṣṇa consciousness.

We need to spend time with children; otherwise they do whatever they feel like doing. If we spend even thirty minutes a day to teach them Kṛṣṇa consciousness in their childhood, they will follow better than us. I've seen this practically: My son told me I should not talk while chanting.

Vedavit Kṛṣṇa Dāsa
Shippensburg, Pennsylvania

All children ever want is some quality time.

Spending time reading stories to them, chanting together, or playing games in relation to Kṛṣṇa can help them get attached to the Lord more intimately. Most of all they need heartfelt encouragement. That goes a long way, and time and again they'll want to go back to those Kṛṣṇa conscious activities. Getting distracted by mundane things is natural, but instead of telling me "Don't do that!" my mother would always distract my attention, telling me how beautiful it is to instead try dressing up little Rādhā-Kṛṣṇa dolls.

Sonika Bakshi
Dubai, UAE

My daughter is six months and has just begun eating solids.

I offer her meal to Kṛṣṇa first, and then when I place it in front of her I say the Sanskrit prayer that begins *mahā-prasāda govinde*. During all *āratis* I have her sit on my lap and do *ārati.* Every morning as soon as she is up I wish her "Hare Kṛṣṇa" and first take her for *darśana* of our Jagannātha deities.

While singing ABC to her, I say "A for Ādikeśava, B for Balarāma, C for Caitanya Mahāprabhu," and so on through Z. I sing songs like "The sky is blue; the water is blue. Who else is blue? Kṛṣṇa is blue."

So in all things I try to keep Kṛṣṇa at the center, so that she will be acquainted with Him from the beginning.

Shipra Goel
Singapore

Little minds are very "concrete."

Everything is clear-cut or black and white to them. It is so important for little ones to be able to see examples of the Lord and His energy in everything around them. In *Bhagavad-gītā* Lord Kṛṣṇa tells us who He is. "Of bodies of water, I am the ocean. Of aquatics, I am the shark. Of mountains, I am the Himalayas," and so forth. Making these

words . . .

Pentip photo: Andrea Leone | Agency: Dreamstime.com

in your children?

examples a part of the children's daily lives, and reminding them frequently, helps them to see the Lord and all His reflections as vivid and evident. When children are taught to see Kṛṣṇa and His energy around them, they actually see it.

I will never forget the five-year-old girl who when riding past a shopping mall displaying a fifty-foot-high balloon of Santa Claus immediately exclaimed to me, "Look, it's Śrī Advaita!"

Mahāviṣṇupriyā Dāsī
La Crosse, Florida

As a young devotee I would say that the best thing you can do

to nurture Kṛṣṇa consciousness amongst my generation is to allow us to have fun in this movement. If you start hammering us with *ślokas* and sixteen rounds a day, etc., being very strict on us right from the beginning, that will really scare us off.

We youngsters have a natural inclination to want to have fun. You can encourage us to play and learn instruments for Kṛṣṇa, lead *bhajanas,* etc. My temple has a drama group where children and teenagers can come and act out pastimes of the Lord. When you allow us to have fun like this in a Kṛṣṇa conscious way, then you will certainly be nurturing our hearts and minds to forever stay in this movement.

Manisha Tribhangi Dev
London

The best way to introduce children to Śrī Kṛṣṇa

is firstly telling them to decorate and take interest in dressing the deities of the Lord. At first they will consider it just a game, but slowly they will develop a relationship with the Lord. The story of Meera Bai is a perfect example.

Secondly, tell them that Kṛṣṇa is the most true and helping friend in the whole world and that He will protect them from their fears if they remember Him in their hearts.

Thirdly, tell them stories of the Lord and assure them that He is always there with them.

These three measures will help develop a relationship between our children and Lord Kṛṣṇa. And if He wills, very soon this relationship will develop into love and finally Kṛṣṇa consciousness.

Kamal Nayan
Bareilly, Uttar Pradesh, India

After cooking, I call my two-and-half-year-old son,

Lakshman, to come and offer the meal to the Lord with me, and he happily bows down and starts muttering: "Hare Rāma, Hare Rāma." Another one of his favorite things to do is to dance with his arms raised and sing/yell, "*Haribol! Haribol!*" We also sing together and play *mṛdaṅga* and harmonium. This, I always feel, is profoundly effective for both him and me.

Reading the kids' version of *Kṛṣṇa: The Supreme Personality of Godhead* is another interesting, thought-provoking activity that we both enjoy. He asks questions and I answer, and as he grows older I am sure this will increase.

Whenever I take him to the temple, I try to make sure he really has a good time and will gladly

(*please turn to page 56*)

HERE'S THE NEXT QUESTION:

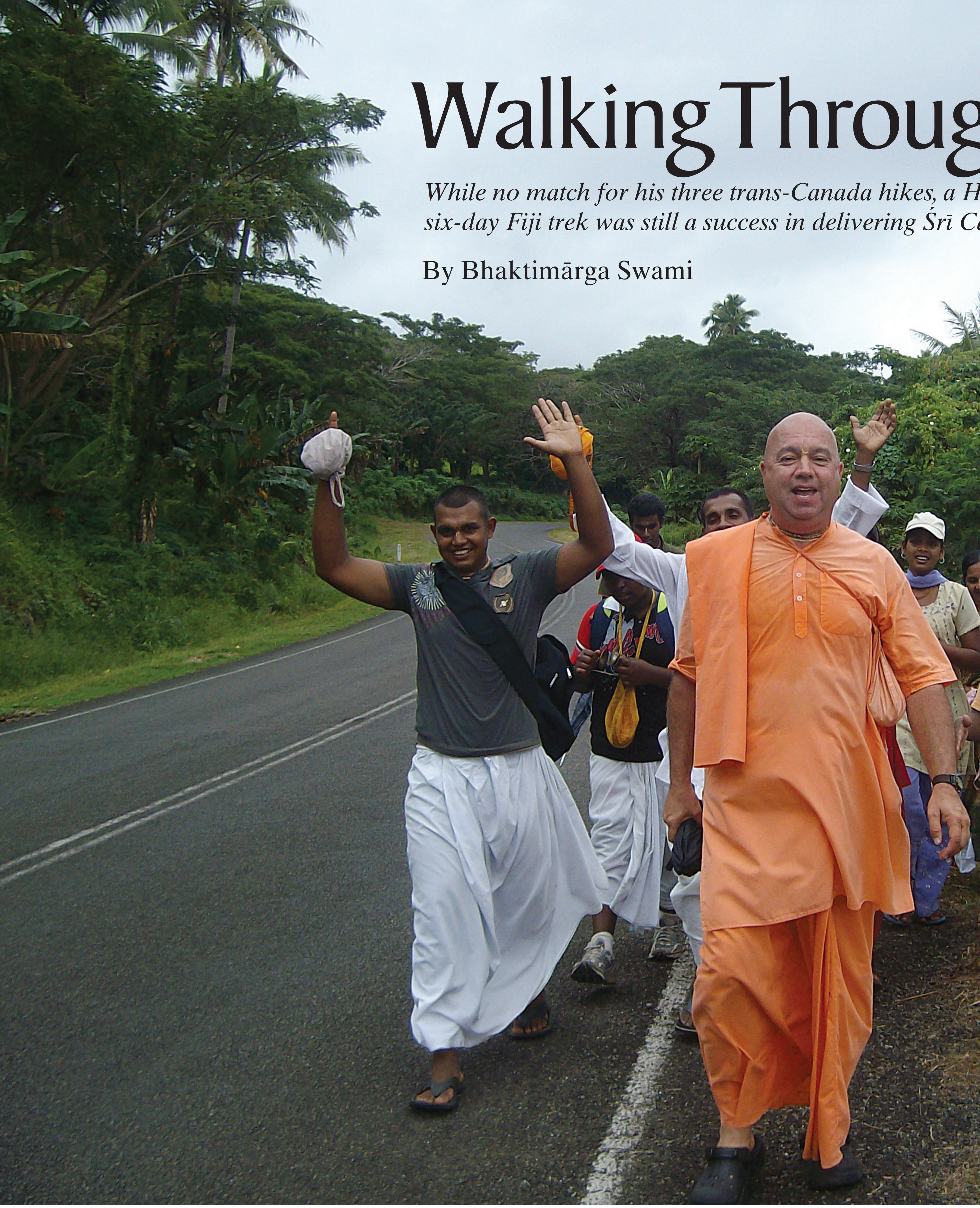
Name one quality of Śrīla Prabhupāda's that you find particularly inspiring and illustrate it with an example from his life.

Go to Krishna.com/inyourownwords and let us know. Please keep your answer to under 150 words. Replies will appear in our Nov/Dec 2010 issue. Deadline for submissions is Aug 1.

Walking Throug

While no match for his three trans-Canada hikes, a H
six-day Fiji trek was still a success in delivering Śrī C

By Bhaktimārga Swami



gh Fiji for Kṛṣṇa

lare Kṛṣṇa sannyāsī's
aitanya's mercy.

IN MY OPINION, walking is the best mode of transportation even when we live in the age of automation. Śrīla Prabhupāda used to walk every day. For thousands of years *sannyāsīs,* renounced men of India, have walked. A *sannyāsī* myself, I took inspiration from Śrīla Prabhupāda and others and decided fifteen years ago to trek, not in ancient India just then, but in a portion of the New World, Canada, which doesn't yet have a reputation for pilgrimage. By the grace of Kṛṣṇa I have now crossed Canada three times to spread Kṛṣṇa consciousness. I've also walked in Ireland (from Belfast to Cork) and in Guyana. When I received an invitation to go to Fiji, that distant and exotic place in the South Pacific, it became my latest frontier for pilgrimage walking.

Before I set off on the Queen's Road from Suva on the southeast coast of the main island to Lautoka in the northwest, my Fiji hosts and I decided to produce a handout. The message highlighted the need for us all to relate more as spirit souls and less as the body, such as this or that type of Fijian. The spiritual message *ahaṁ brahmāsi*—"I am spirit"—challenges the false notion of bodily identity that is often a point of contention, whether in Fiji or anywhere else.

We included in bold print the *mahā-mantra* for inner peace: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We gave this translation: "O beautiful Creator, please allow me to joyfully contribute to serving You and Your creation." Armed with this message, as well as *japa* chanting beads, my orange robes, a reliable pair of Croc footwear, and a whole lot of moral support from the Fiji devotee community, I began my walk through Fiji.

DAY ONE
Sunday, August 23, 2009
Suva

Kṛṣṇa states in the *Bhagavad-gītā,* "I am adventure," and so, here it is.

they don't mix
Driving Distractions
DON'T DRINK AND DRIVE

I'm groping around in the dark at 4:30 A.M. with some walking companions, people I met only the night before. I'm in a strange country, trekking down a coastal road bordering a coral reef, dodging the odd drunken driver. I don't know what's around the corner. As dawn comes, so too come the people.

My sponsor for this trip, Fiji-born Rādhā-Mādhava Dāsa, taught me how to address people. "*Bula!*" is the way to say hello. You never find anyone who doesn't respond with warmth.

Geraldine Panapasa from the *Fiji Times* caught up with me at a brunch break. I explained to her that life in the modern world, with its excessiveness and consumerism, poses a great imbalance in our lives.

"There is a need to reserve a part of our day for spiritual activities," I said. "For physical and spiritual well-being we can fuse walking and mantra meditation to check this imbalance."

I showed Geraldine my beads and recited the *mahā-mantra.* She liked my program and decided she had a story.

By midday I had another break, this time at the Suva temple, where I led a *kīrtana.* The attendees were accustomed to chanting but enjoyed learning some simple dance steps to accompany the song.

DAY TWO

Monday, August 24
Nauva

As the day wore on, fatigue struck. Exhaustion. Too much sun. Uneven ground and a stony shoulder to the road made walking uncomfortable for my feet. But I took it as a challenge. Austerity is a veritable obligation for a *sannyāsī.* It is a type of self-imposed inconvenience that converts into a pleasurable experience in this "less is more" lifestyle. It brings you closer to Kṛṣṇa.

The two men I started trekking with today gave in after 15 km of the austerity. I'll admit, they did their best. So I walked alone. Fortunately none of us is ever alone. Kṛṣṇa is always in the heart. Yogis in the past would perform *dhyāna* (meditation) alone in the forest and sustain a level of contentedness, knowing of the presence of Paramātmā, God in the heart.

The hours passed by. The heat persisted. One kind soul saw that I was parched. He got out his bamboo rod and knocked off a coconut from the top of one of his trees. He came forward with a beaming smile, eager to offer this refresher. In this small way—by giving to a *sannyāsī* walking in service to Kṛṣṇa—his devotional life began.

CANTERBURY

DAY THREE

Tuesday, August 25
Pacific Harbour

As we walked along the route, Rādhā-Mādhava, my stalwart associate, was telling native folks, "*Talatala,*" which means "priest." Fijians seem to have a natural reverence for the spiritual person. At some of these villages you just stand there in devotional garb and the people come out of their homes to greet you. So imagine what the response would be with the added features of chanting, drumming, and dancing, as was done during the time of Śrī Caitanya, the *sannyāsī* and incarnation of Kṛṣṇa who inspired *saṅkīrtana* (group chanting) early in the sixteenth century.

A young man, Elike, 15, came forward to tell us that his brother Daniel had lived in ISKCON's Lautoka temple. Daniel had left and become much like a recluse, residing in a tent on the beach. Rādhā-Mādhava sought him out and brought him to the road to join us. He decided to stay for the duration of the Fiji walking mission and became enthusiastic to have Kṛṣṇa back in his life.

Distance walked: 31 km.

DAY FOUR

Wednesday, August 26
Sigatoka

Daniel and I, along with Rāsa Maṇḍala, a *brahmacārī* (young male student) from the Suva temple, took to the road shortly after 4 A.M. to enter into what is called "the salad bowl of Fiji," where you find orchards of papaya and fields of sugarcane, cassava, and taro root. Upon entering the city of Sigatoka, our party increased in number and

we performed *saṅkīrtana,* singing the Hare Kṛṣṇa *mahā-mantra* for the benefit of onlookers.

A farmer invited us to his stall inside a huge farmer's-market building where we could perform. Rāsa played the drum, and everyone else synchronized with instruments and voices. Vendors, visitors, tourists, and shoppers froze, looked, and listened with delight. Once we stopped, people came forward—Hindus, Christians, and Muslims alike—to offer their appreciation.

It was a great moment. We felt the presence of Śrī Caitanya.

Distance walked: 30 km.

NITYANANDA HALL

DAY FIVE
Thursday, August 27
Nadi

By now many people had become aware of the monk walking, as national TV and newspapers covered the story, but I met two fellows who didn't have a clue who I was or what I was about. Our nighttime sleep took place in a farmer's home, which the owners had graciously opened up to us. At 3 A.M., while my three companions were showering and preparing to catch up to me, I began walking down a quiet country dirt road leading to Queens Road. I carried a small flashlight for that two-kilometer stretch and startled two natives squatted at the edge of a sugarcane field. The light shone in their eyes.

Feeling threatened, they demanded, "What are you?"

"*Bula!* I am a walking *talatala.*"

They were either intoxicated or superstitious or both. One of them came forward cautiously. He looked at my bald white head, the *tilaka* mark on my forehead, and my robes. He was particularly taken by the robes.

"Do you have legs?" he demanded, shivering in fear.

I showed him my ankles to let him know I wasn't a ghost. He was relieved, and his skepticism

subsided. I felt it my duty to share with him the spiritually elevating words "Hare Kṛṣṇa!"

Eventually he shook my hand and asked, "Where are you from?"

"Canada!"

"Take me there!" he insisted.

"No, no! We need to work our way back to God. Agreed?"

"Yes!" said the chap.

Śrīla Prabhupāda would always say that our aim in life is to return to our spiritual home, the abode of Kṛṣṇa.

Distance walked: 40 km.

DAY SIX

Friday, August 28
Lautoka

It has been my experience that in the course of marathon walking, the heart softens just upon seeing and meeting people. Essentially we are all servants of the same supreme spirit. We are all part of the same universal family, despite differences in lifestyle and activity.

While in stride I saw powerful images: a group of men firing stones for a lovo (an outside roast of cassava or perhaps mongoose), a woman watering her outdoor plants with utmost care, calves eagerly suckling from their mother's udder. I also spotted men toiling in sugarcane fields. They put in many hours under a blazing sun, day after day, and for the most part without complaining. You can't help feeling for them. In the Vedic scriptures the appropriate phrase is *para-duḥkha-duḥkhī,* which means you feel some anguish over the anguish of others. Life is indeed a hard struggle when one must contend with problems from the body and mind, other living beings, and the elements.

Standing alongside the highway was one of those sugarcane workers.

He looked a bit depressed, so I asked him what was wrong.

"I lost my job." he replied.

"Sorry to hear that," I said, sympathizing.

"What are you doing?"

"I'm a pilgrim, and I'm walking for God," I said.

He introduced himself as Tuks. Deciding to join me, he set aside his duffle bag of clothes and sleeping gear and set it in the bushes to gather later. Onward we marched.

Tuks asked if I believe in Christ, and I said, "Yes, Jesus is the son of God. Kṛṣṇa is the father. In the sacred book *Bhagavad-gītā* Kṛṣṇa identifies Himself as the father of all. Their father and son relationship is very strong. Kṛṣṇa and Christ are very compatible."

Tuks told me that he was a father. We walked and talked the rest of the day.

Daniel joined us for the last leg of the journey. The heat was intense, and the last few steps were somewhat grueling. But that's just that sweet austerity kicking in again. Our finish line was at ISKCON's famous Kṛṣṇa Kāliya temple. There we met the mayor of Lautoka, who congratulated us for "a marvelous feat." Our six-day journey across Fiji came to a close.

Distance walked: 40 km.

Legs and Mouth Serving the Absolute

I find there is no better or more personal way to meet people than with the low-tech, high-organic approach of using your legs. These legs were made for walking. And the mouth was meant for speaking about the Absolute. What a perfect combination! These legs are also meant for dancing. In the few days to follow this six-day venture, two most helpful devotees, Jaya Rāma and his son Viśvanātha, arranged for Daniel's village, Navutulevu, to receive piping-hot *prasādam.* Rāsa and Daniel beat drums. The village chief danced to the beat, signifying the approval for others to dance to the sound of the drums and the *mahā-mantra.*

Food, singing, dancing, and a few words about Kṛṣṇa—that's culture! Cannibalism was once a way of life here. People have come a long way from that. It was good to see the fun, with Śrī Caitanya's mercy evident in the happy faces.

Bhaktimarga Swami is an ISKCON governing body commissioner with responsibility for parts of Canada. When not on the road, he lives at the Toronto temple.

BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

DHRUVA MAHĀRĀJA'S DISPLEASURE

Despite having received the highest material and spiritual rewards from the Lord, Dhruva Mahārāja returns home displeased.

CANTO 4: CHAPTER 9

24 इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः
भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि

iṣṭvā māṁ yajña-hṛdayaṁ
yajñaiḥ puṣkala-dakṣiṇaiḥ
bhuktvā cehāśiṣaḥ satyā
ante māṁ saṁsmariṣyasi

iṣṭvā—after worshiping; *mām*—Me; *yajña-hṛdayam*—the heart of all sacrifices; *yajñaiḥ*—by great sacrifices; *puṣkala-dakṣiṇaiḥ*—comprehending distribution of great charities; *bhuktvā*—after enjoying; *ca*—also; *iha*—within this world; *āśiṣaḥ*—blessings; *satyāḥ*—true; *ante*—at the end; *mām*—Me; *saṁsmariṣyasi*—you will be able to remember.

The Lord continued: I am the heart of all sacrifices. You will be able to perform many great sacrifices and also give great charities. In this way you will be able to enjoy the blessings of material happiness in this life, and at the time of your death you will be able to remember Me.

PURPORT: The most important factor in this verse is the Lord's instructions regarding how to remember the Supreme Personality of Godhead at the end of life. *Ante nārāyaṇa-smṛtiḥ:* the result of whatever we do in executing spiritual activities is successful if we can remember Nārāyaṇa, the Supreme Personality of Godhead. ① This program of constant remembrance can be disturbed by many things, but Dhruva Mahārāja's life would be so pure, as assured by the Lord Himself, that Dhruva would never forget Him. Thus at the time of his death he would remember the Supreme Lord, ② and before his death he would enjoy this material world, not by sense gratification, but by performing great sacrifices.

As stated in the *Vedas,* when one performs great sacrifices he must give charity, not only to the *brāhmaṇas,* but also to the *kṣatriyas, vaiśyas,* and *śūdras.* It is assured here that Dhruva Mahārāja would be able to perform such activities. ③ In this age of Kali, however, the great

(1) Why would Dhruva be able to remember the Supreme Personality of Godhead at the time of his death?
(2) How would Dhruva enjoy the material world?
(3) What is the great sacrifice for this age?

sacrifice is the performance of *saṅkīrtana-yajña.* Our Kṛṣṇa consciousness movement is designed to teach people (and to learn ourselves) the exact instruction of the Personality of Godhead. In this way we shall continuously perform the *saṅkīrtana-yajña* and continuously chant the Hare Kṛṣṇa mantra. Then at the end of our lives we shall certainly be able to remember Kṛṣṇa, and our program of life will be successful. ④ In this age, distribution of *prasāda* has replaced distribution of money. No one has sufficient money to distribute, but if we distribute *kṛṣṇa-prasāda* as far as possible, this is more valuable than the distribution of money.

25 तततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम्
उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः

tato gantāsi mat-sthānaṁ
sarva-loka-namaskṛtam
upariṣṭād ṛṣibhyas tvaṁ
yato nāvartate gataḥ

tataḥ—thereafter; *gantā asi*—you will go; *mat-sthānam*—to My abode; *sarva-loka*—by all planetary systems; *namaḥ-kṛtam*—offered obeisances; *upariṣṭāt*—situated higher; *ṛṣibhyaḥ*—than the planetary systems of the *ṛṣis; tvam*—you; *yataḥ*—wherefrom; *na*—never; *āvartate*—will come back; *gataḥ*—having gone there.

The Personality of Godhead continued: My dear Dhruva, after your material life in this body, you will go to My planet, which is always offered obeisances by the residents of all other planetary systems. It is situated above the planets of the seven ṛṣis, and having gone there you will never have to come back again to this material world.

PURPORT: In this verse the word *nāvartate* is very significant. The Lord says, "You will not come back to this material world, for you will reach *mat-sthānam,* My abode." ⑤ Therefore Dhruvaloka, or the polestar, is the abode of Lord Viṣṇu within this material world. Upon it there is an ocean of milk, and within that ocean there is an island known as Śvetadvīpa. It is clearly indicated that this planet is situated above the seven planetary systems of the *ṛṣis,* and because this planet is Viṣṇuloka, it is worshiped by all other planetary systems. It may be questioned here what will happen to the planet known as Dhruvaloka at the time of the dissolution of this universe. The answer is simple: Dhruvaloka remains, like other Vaikuṇṭhalokas beyond this universe. Śrīla Viśvanātha Cakravartī Ṭhākura has commented in this connection that the very word *nāvartate* indicates that this planet is eternal.

(4) In this age, what has replaced distribution of money in sacrifices?
(5) What are some of the special characteristics of Dhruvaloka?

मैत्रेय उवाच
26 इत्यर्चितः स भगवानतिदिश्यात्मनः पदम्
बालस्य पश्यतो धाम स्वमगाद्गरुडध्वजः

maitreya uvāca
ity arcitaḥ sa bhagavān
atidiśyātmanaḥ padam
bālasya paśyato dhāma
svam agād garuḍa-dhvajaḥ

maitreyaḥ uvāca—the great sage Maitreya continued to speak; *iti*—thus; *arcitaḥ*—being honored and worshiped; *saḥ*—the Supreme Lord; *bhagavān*—the Personality of Godhead; *atidiśya*—after offering; *ātmanaḥ*—His personal; *padam*—residence; *bālasya*—while the boy; *paśyataḥ*—was looking on; *dhāma*—to His abode; *svam*—own; *agāt*—He returned; *garuḍa-dhvajaḥ*—Lord Viṣṇu, whose flag bears the emblem of Garuḍa.

The great sage Maitreya said: After being worshiped and honored by the boy, Dhruva Mahārāja, and after offering him His abode, Lord Viṣṇu, on the back of Garuḍa, returned to His abode, as Dhruva Mahārāja looked on.

PURPORT: From this verse it appears that Lord Viṣṇu awarded Dhruva Mahārāja the same abode in which He resides. His abode is described in the *Bhagavad-gītā* (15.6): *yad gatvā na nivartante tad dhāma paramaṁ mama.*

27 सोऽपि सङ्कल्पजं विष्णोः पादसेवोपसादितम्
प्राप्य सङ्कल्पनिर्वाणं नातिप्रीतोऽभ्यगात्पुरम्

so 'pi saṅkalpajaṁ viṣṇoḥ
pāda-sevopasāditam
prāpya saṅkalpa-nirvāṇaṁ
nātiprīto 'bhyagāt puram

saḥ—he (Dhruva Mahārāja); *api*—although; *saṅkalpa-jam*—the desired result; *viṣṇoḥ*—of Lord Viṣṇu; *pāda-sevā*—by serving the lotus feet; *upasāditam*—obtained; *prāpya*—having achieved; *saṅkalpa*—of his determination; *nirvāṇam*—the satisfaction; *na*—not; *atiprītaḥ*—very much pleased; *abhyagāt*—he returned; *puram*—to his home.

Despite having achieved the desired result of his determination by worshiping the lotus feet of the Lord, Dhruva Mahārāja was not very pleased. Thus he returned to his home.

PURPORT: By worshiping the lotus feet of the Lord in devotional service as instructed by Nārada Muni, Dhruva Mahārāja achieved the desired result. His desire was to get a very exalted position, excelling that of his father, grandfather, and great-grandfather, and although it was a somewhat childish determination because Dhruva Mahārāja was nothing but a small child, Lord Viṣṇu, the Supreme Personality of Godhead, is so kind and merciful that He fulfilled Dhruva's desire. Dhruva Mahārāja wanted a residence more exalted than any ever occupied by anyone else in his family. Therefore he was offered the planet in which the Lord personally resides, and his determination was completely satisfied. ⑥ Still, when Dhruva Mahārāja returned home he was not very much pleased, for although in pure devotional service there is no demand from the Lord, because of his childish nature he had demanded something. Thus although the Lord also fulfilled his desire, he was not very pleased. Rather, he was ashamed that he had demanded something from the Lord, for he should not have done this.

विदुर उवाच
28 सुदुर्लभं यत्परमं पदं हरे-
र्मायाविनस्तच्चरणार्चनार्जितम्
लब्ध्वाप्यसिद्धार्थमिवैकजन्मना
कथं स्वमात्मानममन्यतार्थवित्

vidura uvāca
sudurlabhaṁ yat paramaṁ padaṁ harer
māyāvinas tac-caraṇārcanārjitam
labdhvāpy asiddhārtham ivaika-janmanā
kathaṁ svam ātmānam amanyatārtha-vit

viduraḥ uvāca—Vidura continued to inquire; *sudurlabham*—very rare; *yat*—that which; *paramam*—is the supreme; *padam*—situation; *hareḥ*—of the Supreme Personality of Godhead; *māyā-vinaḥ*—very affectionate; *tat*—His; *caraṇa*—lotus feet; *arcana*—by worshiping; *arjitam*—achieved; *labdhvā*—having attained; *api*—although; *asiddha-artham*—not fulfilled; *iva*—as if; *eka-janmanā*—in the duration of one life; *katham*—why; *svam*—own; *ātmānam*—heart; *amanyata*—he felt; *artha-vit*—being very wise.

Śrī Vidura inquired: My dear brāhmaṇa, the abode of the Lord is very difficult to attain. It can be attained only by pure devotional service, which alone pleases the most affectionate, merciful Lord. Dhruva Mahārāja achieved this position even in one life, and he was very wise and conscientious. Why, then, was he not very pleased?

PURPORT: Saint Vidura's inquiry is very relevant. The word *artha-vit,* which refers to one who knows how to discriminate between reality and unreality, is very significant in this connection. An *artha-vit* is also called *paramahaṁsa.* ⑦ A *paramahaṁsa* accepts only the active principle of everything; just as a swan accepts only the milk from a mixture of water and milk, a *paramahaṁsa* accepts only the Supreme Personality of Godhead as his life and soul, neglecting all external, material things. Dhruva Mahārāja was in this category, and due to his determination he achieved the result he desired, but still when he returned home he was not very pleased.

मैत्रेय उवाच
29 मातुः सपत्न्या वाग्बाणैर्हृदि विद्धस्तु तान् स्मरन्
नैच्छन्मुक्तिपतेर्मुक्तिं तस्मात्तापमुपेयिवान्

maitreya uvāca
mātuḥ sapatnyā vāg-bāṇair
hṛdi viddhas tu tān smaran
naicchan mukti-pater muktiṁ
tasmāt tāpam upeyivān

maitreyaḥ uvāca—the great sage Maitreya replied; *mātuḥ*—of his mother; *sa-patnyāḥ*—of the co-wife; *vāk-bāṇaiḥ*—by the arrows of harsh words; *hṛdi*—in the heart; *viddhaḥ*—pierced; *tu*—then; *tān*—all of them; *smaran*—remembering; *na*—not; *aicchat*—desired; *mukti-pateḥ*—from the Lord, whose lotus feet give liberation; *muktim*—salvation; *tasmāt*—therefore; *tāpam*—grief; *upeyivān*—he suffered.

Maitreya answered: Dhruva Mahārāja's heart, which was pierced by the arrows of the harsh words of his stepmother, was greatly aggrieved, and thus when he fixed upon his goal of life he did not forget her misbehavior. He did not demand actual liberation from this material world, but at the end of his devotional service, when the Supreme Personality of Godhead appeared before him, he was simply ashamed of the material demands he had in his mind.

PURPORT: This important verse has been discussed by many stalwart commentators. Why was Dhruva Mahārāja not very pleased, even after achieving the goal of life he desired? A pure devotee is always free from any kind of material desires. In the material world, one's material desires are all most demonic; one thinks of others as one's enemies, one thinks of revenge against one's enemies, one aspires to become the topmost leader or topmost person in this material world, and thus one competes with all others. This has been described in the *Bhagavad-gītā,* Sixteenth Chapter, as asuric. A pure devotee has no demand from the Lord. His only concern is

(6) Why was Dhruva Mahārāja displeased when he returned home?
(7) How is a *paramahaṁsa* devotee like a swan?

to serve the Lord sincerely and seriously, and he is not at all concerned about what will happen in the future. In the *Mukunda-mālā-stotra,* King Kulaśekhara, author of the book, states in his prayer: "My dear Lord, I don't want any position of sense gratification within this material world. I simply want to engage in Your service perpetually." Similarly, Lord Caitanya, in His *Śikṣāṣṭaka,* also prayed, "My Lord, I do not want any amount of material wealth, I do not want any number of materialistic followers, nor do I want any attractive wife to enjoy. The only thing I want is that I may engage life after life in Your service." Lord Caitanya did not pray even for *mukti,* or liberation.

⑧ In this verse Maitreya replied to Vidura that Dhruva Mahārāja, influenced by a revengeful attitude towards his insulting stepmother, did not think of *mukti,* nor did he know what *mukti* was. Therefore he failed to aim for *mukti* as his goal in life. But a pure devotee also does not want liberation. He is a soul completely surrendered to the Supreme Lord, and he does not demand anything from the Lord. This position was realized by Dhruva Mahārāja when he saw the Supreme Personality of Godhead present personally before him because he was elevated to the *vasudeva* platform. ⑨ The *vasudeva* platform refers to the stage at which material contamination is conspicuous by absence only, or in other words where there is no question of the material modes of nature—goodness, passion, and ignorance—and one can therefore see the Supreme Personality of Godhead. Because on the *vasudeva* platform one can see God face to face, the Lord is also called Vāsudeva.

Dhruva Mahārāja's demand was for a position so exalted that it was never enjoyed even by Lord Brahmā, his great-grandfather. Kṛṣṇa, the Supreme Personality of Godhead, is so affectionate and kind towards His devotee, especially to a devotee like Dhruva Mahārāja, who went to render devotional service in the forest alone at the age of only five years, that although the motive might be impure, the Lord does not consider the motive; He is concerned with the service. But if a devotee has a particular motive, the Lord directly or indirectly knows it, and therefore He does not leave the devotee's material desires unfulfilled. These are some of the special favors by the Lord to a devotee.

(8) Why had Dhruva Mahārāja failed to aim for *mukti* as his goal in life?
(9) What is the *vasudeva* platform?
(10) What is *sāyujya-mukti,* and why do scholars not consider it real *mukti*?
(11) Why does the monist again fall into the material world?
(12) What is *mukti* according to Vaiṣṇava philosophers?

Dhruva Mahārāja was offered Dhruvaloka, a planet that was never resided upon by any conditioned soul. Even Brahmā, although the topmost living creature within this universe, was not allowed to enter the Dhruvaloka. Whenever there is a crisis within this universe, the demigods go to see the Supreme Personality of Godhead Kṣīrodakaśāyī Viṣṇu, and they stand on the beach of the Milk Ocean. So the fulfillment of Dhruva Mahārāja's demand—a position more exalted than that of even his great-grandfather, Brahmā—was offered to him.

Here in this verse the Lord is described as *mukti-pati,* which means "one under whose lotus feet there are all kinds of *mukti.*" There are five kinds of *mukti: sāyujya, sārūpya, sālokya, sāmīpya,* and *sārṣṭi.* ⑩ Out of these five *muktis,* which can be achieved by any person engaged in devotional service to the Lord, the one which is known as *sāyujya* is generally demanded by Māyāvādī philosophers; they demand to become one with the impersonal Brahman effulgence of the Lord. In the opinion of many scholars, this *sāyujya-mukti,* although counted among the five kinds of *mukti,* is not actually *mukti* because from *sāyujya-mukti* one may again fall down to this material world.

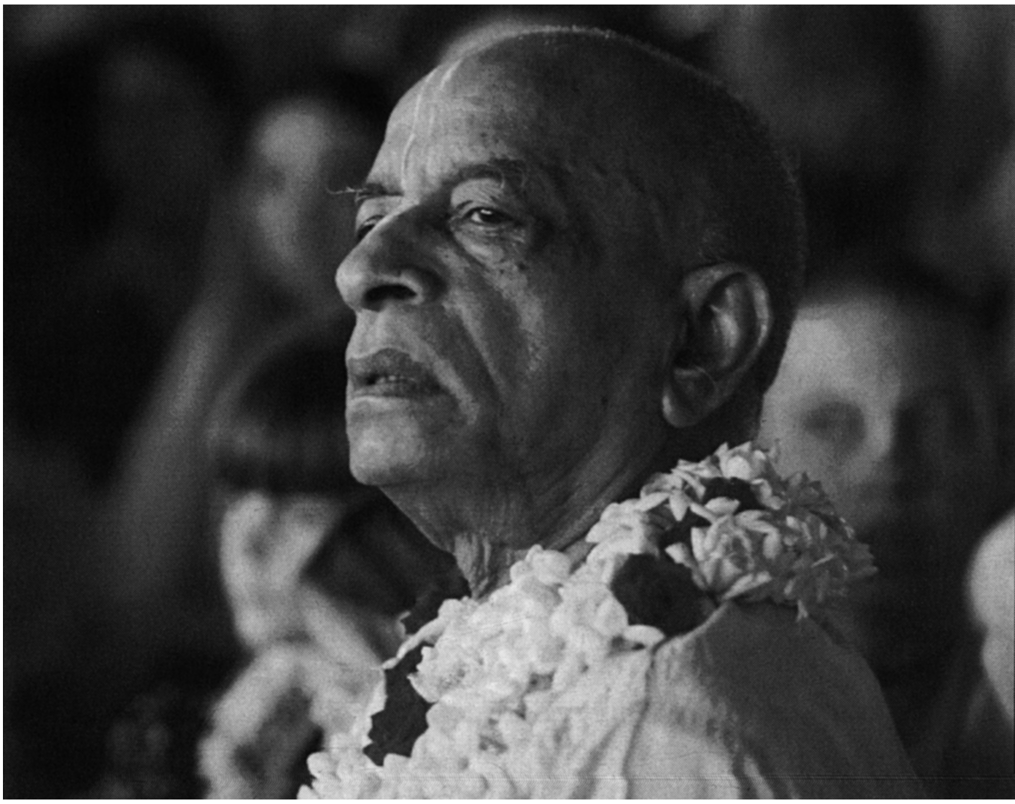
This information we have from *Śrīmad-Bhāgavatam* (10.2.32), wherein it is said, *patanty adhaḥ,* which means "they again fall down." The monist philosopher, after executing severe austerity, merges into the impersonal effulgence of the Lord, but the living entity always wants reciprocation in loving affairs. ⑪ Therefore, although the monist philosopher is elevated to the status of being one with the effulgence of the Lord, because there is no facility for associating with the Lord and rendering service unto Him, he again falls into this material world, and his service propensity is satisfied by materialistic welfare activities like humanitarianism, altruism, and philanthropy. There are many instances of such falldowns, even for great *sannyāsīs* in the Māyāvāda school.

Therefore Vaiṣṇava philosophers do not accept *sāyujya-mukti* to be within the category of *mukti.* ⑫ According to them, *mukti* means transferal to the loving service of the Lord from one's position of serving *māyā.* Lord Caitanya also says in this connection that the constitutional position of a living entity is to render service to the Lord. That is real *mukti.* When one is situated in his original position, giving up artificial positions, he is called *mukta,* or liberated. In the *Bhagavad-gītā* this is confirmed: anyone who engages in rendering transcendental loving service to the Lord is considered to be *mukta,* or *brahma-bhūta.* It is said in *Bhagavad-gītā* that a devotee is considered to be on the *brahma-bhūta* platform when he has no material contamination. In the *Padma Purāṇa* this is also confirmed: *mukti* means engagement in the service of the Lord.

[*Continued in the next issue.*]

"The Truth Is Always the Same"

The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in March 1974 on an early-morning walk in Perth, Australia.



Disciple: [*Taking the part of a scientist*] Why do you call Kṛṣṇa consciousness a science? It seems like it's only a belief.
Śrīla Prabhupāda: Your so-called science is also belief. If you call your way science, then our way is also science.
Disciple: But with our science we can prove our beliefs.
Śrīla Prabhupāda: Then prove that chemicals make life. Your belief is that life is made from chemicals. So prove it; then it is science. But you cannot prove it; therefore it remains a belief.
Disciple: Well, you believe in the soul, but you can't prove that it exists. Since we cannot see the soul, we have to conclude that life comes from matter.
Śrīla Prabhupāda: You cannot see the soul with your gross senses, but it can be perceived. Consciousness can be perceived, and consciousness is the symptom of the soul. But if, as you say, life comes from matter, then you must demonstrate it by supplying the missing chemicals to make a dead body live again. This is my challenge.
Disciple: We will require some time to find the right chemicals.
Śrīla Prabhupāda: That is nonsense. Your belief is that life comes from chemicals, but you cannot prove it. Therefore you prove yourself to be a rascal.
Disciple: But you accept the *Bhagavad-gītā* on faith. How is that scientific? It's only your belief, isn't that correct?
Śrīla Prabhupāda: Why isn't the *Bhagavad-gītā* scientific? The *Bhagavad-gītā* says, *annād bhavanti bhūtāni parjanyād anna-sambhavaḥ:* "All living entities subsist by eating food grains, and grains are produced from rain." Is that belief?
Disciple: That must be true.
Śrīla Prabhupāda: Similarly, everything in the *Bhagavad-gītā* is true. If you think carefully about what Kṛṣṇa says in the *Bhagavad-gītā,* you will find that it is all true. For example, Kṛṣṇa says that in society there must be an intelligent class of men, the *brāhmaṇas,* who know the soul and God. They are civilized men. But where is such a class of men in today's society?
Disciple: Throughout the world there are many priests, ministers, and rabbis.
Śrīla Prabhupāda: But what do they actually know about God? They speculate about God as much as the scientists speculate about material nature.

Just try to see this one point clearly: You are not independent; therefore, there must be some authority over you. And ultimately you have to accept that a supreme authority exists. So if you claim to have knowledge of the supreme truth but you do not know the supreme authority, what is the value of your knowledge?

Suppose a man does not know about the government of his country. What kind of man is he? He is simply a third-class man, a rascal. A civilized man knows about his country's government. Similarly, there is a government of the whole universe, but if you do not know it you are a third-class, uncivilized man. That is why Kṛṣṇa teaches in the *Bhagavad-gītā* that there must be an intelligent class of men who know God and who understand the whole universal management—how it is running under the order of God. Kṛṣṇa devotees know these things. Therefore they are the real *brāhmaṇas* and the real scientists.

Disciple: But the *Bhagavad-gītā* is five thousand years old, so it doesn't pertain to our modern world.

Śrīla Prabhupāda: The *Bhagavad-gītā* is not five thousand years old; it has always existed. Have you read the *Bhagavad-gītā*?

Disciple: Yes, several times.

Śrīla Prabhupāda: Then where do you find in the *Bhagavad-gītā* that it is five thousand years old? Kṛṣṇa says, *imaṁ vivasvate yogaṁ proktavān aham avyayam:* "I spoke this imperishable science of *Bhagavad-gītā* to Vivasvān more than 120 million years ago." You do not know this? What kind of reader of the *Bhagavad-gītā* are you? The *Bhagavad-gītā* is *avyayam,* eternal. So how can you say it is five thousand years old?

[*Pointing to the rising sun with his cane*] Here we see the sun just rising. But it is always there, in space. The *Bhagavad-gītā* is like that: it is eternal truth. When the sun rises we don't say, "Oh, the sun is just now coming into existence." It is always there, but we can't see it until it rises. Men used to think that at night the sun died and in the morning a new sun was created. They also used to believe the earth was flat. This is your scientific knowledge: every day a new opinion.

Disciple: This means that we are discovering the truth.

Śrīla Prabhupāda: No. It means you do not know what the truth is. You are only speculating. Now you accept something as true, but after a few days you say it is not true. And you call this science!

Disciple: Yes, you're right. Many of the scientific textbooks that were written just a few years ago are outdated now.

Śrīla Prabhupāda: And the scientific books you are now using will be useless in a few years. This is your science.

Disciple: But at least what we know now is more true than what we knew before, and if we keep trying we will know more.

Śrīla Prabhupāda: This means you are always in ignorance. But the *Bhagavad-gītā* is not like that. Kṛṣṇa says to Arjuna, "I first instructed this science 120 million years ago, and today I am teaching you the same thing." That is scientific knowledge: the truth is always the same. But you scientists are always changing—"discovering the truth," you call it. That means you do not know what the truth is.

Disciple: [*As himself*] The problem is, everyone is a cheater. Everyone is speculating and presenting his own knowledge as the truth.

Śrīla Prabhupāda: Yes. Therefore we accept Kṛṣṇa, who does not cheat. And since I am presenting only what Kṛṣṇa has said, I am also not a cheater. That is the difference between the scientists and us.

PASSAGE FROM INDIA

(*continued from page 31*)

his diary, "If the Atlantic would have shown its usual face, perhaps I would have died. But Lord Kṛṣṇa has taken charge of the ship."

After a thirty-five-day journey from Calcutta, the Jaladuta reached Boston's Commonwealth Pier at 5:30 A.M. on September 17, 1965. The ship stopped briefly in Boston and proceeded to New York City. After spending less than two months in Pennsylvania, Prabhupāda arrived in New York's Lower East Side, where he launched his worldwide movement.

TEMPLE WEBSITES

Many ISKCON centers have their own websites. To limit the number of pages taken up by the list of ISKCON centers that we run in each issue (pp. 57–61), we don't include websites as part of the listings. If you'd like to find out if a temple has a website, log on to Krishna.com and click on "Address list" under QUICK LINKS on the home page.

India's Best Effort

Over the years, Prabhupāda stayed in touch with Sumati Morarjee, mainly through letters, keeping her informed about himself and the progress of his movement. She would sometimes offer advice, and Prabhupāda enjoyed corresponding with her, acknowledging her contribution in sending him West. They wrote to each other until Prabhupāda's passing in November 1977.

Her own death occurred twenty-one years later. Newspapers throughout India reported her passing:

> This first lady of Indian, nay world, shipping passed away on June 28, 1998, largely unwept, unhonoured and unsung. When shall we see such another like her?
>
> She was the first woman of Indian shipping and a close associate of Mahatma Gandhi, dying in Bombay on Sunday following a cardiac arrest. She was 91.

CALENDAR

This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to ***www.krishnadays.com****.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

June 27–July 26
(*Month of Vāmana*)

27—Disappearance of Śyāmānanda Paṇḍita, one of the principal followers of the six Gosvāmīs of Vṛndāvana.

JULY

7—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

8—Yoginī Ekādaśī
Fasting from grains and beans.

11—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Also, disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

12—Guṇḍicā-mārjana: festival of cleansing the Gundicha temple in Jagannatha Puri, India.

13—Lord Jagannātha's Rathayātrā in Jagannatha Puri. Disappearance anniversary of Śrīla Svarūpa Dāmodara and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

22—Pakṣa-vardhinī Mahādvādaśī Fasting from grains and beans for Śayanā Ekādaśī.

25—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from green leafy vegetables).

July 27–August 24
(*Month of Śrīdhara*)

31—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

AUGUST

3—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

4—Anniversary of incorporation of ISKCON, in New York City, 1966.

6—Kāmikā Ekādaśī
Fasting from grains and beans.

20— Pavitropanā Ekādaśī
Fasting from grains and beans. Jhulana Yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

21—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Gaurīdāsa Paṇḍita, an associate of Lord Caitanya.

24—Jhulana Yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣīkeśa
(August 25–September 23)

25—Anniversary of the departure of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda to the United States in 1965.

SEPTEMBER

2—Śrī Kṛṣna Janmāṣṭamī, appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local Hare Kṛṣṇa temple for a schedule of events.
3—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness. Fasting till noon, followed by feasting.

5—Annadā Ekādaśī
Fasting from grains and beans.

Daughter-in-law of the founder of Scindia Steam Navigation, Narottam Morarjee, Sumati Morarjee held important responsibilities in the Indian and world shipping scene, which has been traditionally a male bastion.

Sumati Morarjee once wrote, "It is not purely for business motives that we today concentrate on shipping. We want our people to travel abroad and the foreigners to see our ancient land. It has been the Indian tradition to export the best to foreign countries. We did business in merchandise for centuries, but our most precious cargo has been ideas of universal brotherhood and deep spirituality. . . . Our tradition of such transcendent goodwill to all has continued throughout."

This was never truer than when she helped Prabhupāda travel to Western shores, thus exporting to foreign countries the best India has to offer.

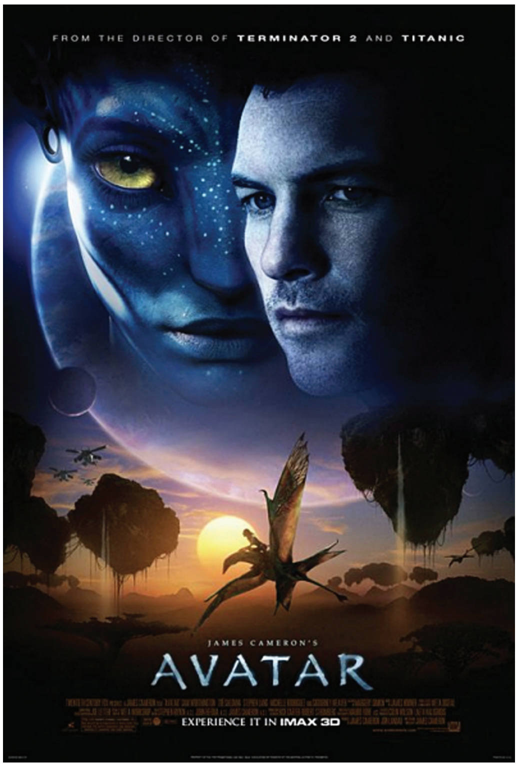
Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books on Kṛṣṇa consciousness and lives near New York City.

Photographer: Susan Quinland-Stringer / Agency: Dreamstime.com

AVATAR: The Film and the Reality

By Ūrmilā Devī Dāsī

AVATAR. The Sanskrit word, so familiar to devotees of Kṛṣṇa, jumped at me from the newspaper headlines. I wondered if the film of that name had any relation to the incarnations of the Supreme Being. When the Lord comes to this world the technical term for His manifestation is *avatāra,* meaning "one who descends."


FROM THE DIRECTOR OF TERMINATOR 2 AND TITANIC
JAMES CAMERON'S
AVATAR
EXPERIENCE IT IN IMAX 3D

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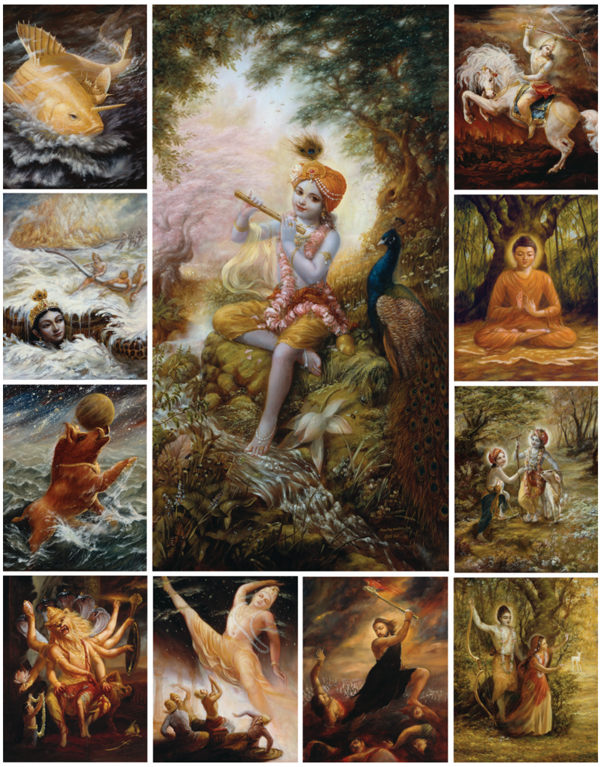

Painting by Dhṛti Devī Dāsī, Rāmadāsa Abhirāma Dāsa, and Rāmanātha Dāsa

So I wondered whether there was now a major commercial film about Kṛṣṇa's avatars.

Watching mundane films is generally a distraction from spiritual life. We want to absorb our mind and heart in the spiritual, in the beautiful and charming ultimate personal manifestation of Truth, Kṛṣṇa. Most films are almost a form of non-chemical intoxication that manipulates the viewers' emotions and carries away their consciousness to the depths of the material modes of passion and ignorance. Would this film be an exception, a spiritually uplifting movie?

Curious because of the title, I read reviews and looked online at several trailers. I found that the movie made headlines mostly because of its extensive use of new technology that evidently gave audiences a deeper immersion experience into a fantasy world than most films can accomplish. Many reviewers also discussed the plot of man's exploitation of nature and themes that included philosophies of the spiritual.

Total Absorption

The human urge to enter through drama or books into a world beyond the ordinary has always been part of civilization. *Avatar* seeks to intensify such an experience through vibrant computer effects presented in an illusion of three dimensions. *Bhakti-yoga* also aims at total absorption in a reality beyond our human-made cities and even the natural world. The *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* tell us that this world, while real, is a temporary shadow of an eternal spiritual reality full of a vibrancy of color, sound, movement, activity, and personality that exceed by millions of times what we perceive through our ordinary senses.

An accomplished *bhakti-yogi* can directly contact this transcendent reality in his or her heart. Such a pure devotee of Kṛṣṇa can see, hear, smell, touch, and taste all the aspects of the spiritual world with the purified spiritual senses of the original body of the soul, the real self. Unlike a movie, it's not a passive experience. The *bhakti-yogi* enters the spiritual world and engages in activities of loving service to Kṛṣṇa, even while continuing to move and act in this world.

How pale is an ordinary movie, even with the most sophisticated technology, compared to the ultimate spiritual goal! It is also unfortunate that absorption in such movies is likely to reduce a person's desire to persevere in the search for the genuine.

Avatar's theme of respect for nature as the energy of a divine being is a valuable message. I read, however, that the characters who are supposed to exemplify such respect and harmony are carnivorous. It is more than a bit incongruous to say to an animal that I respect you as a soul equal in importance to me, yet I will hurt and kill you to satisfy my taste buds. One of the symptoms of those who truly live in harmony with nature is a vegetarian diet, which respects the construction of the human body. Beyond a vegetarian diet, one of the symptoms of those who truly see the world as the divine energy of the Supreme Being is offering all food to Him as a sacrifice.

Most religious and spiritual philosophies teach a view of nature that makes it difficult to harmonize the world with spirituality. If a philosophy teaches that God is only transcendent, separate from the world, then the material energy is seen as evil. It cannot then be used in the service of spirit. People with such a philosophy tend either to become materialistic sense enjoyers, or to live completely separate from any activities of the world. If a philosophy teaches that God is only imminent, or in the world without a separate personal existence, then the material energy is seen as divine. But without a separately constituted Supreme Being to whom to offer that energy, the tendency is also to become a materialistic sense enjoyer but imagine that one is being very spiritual. Followers of these philosophies tend to see themselves as God and believe that all their activities are divine. Thinking one can kill and eat animals in a spiritual way is a typical manifestation of these ideas.

The philosophy of Śrī Caitanya, an avatar of Kṛṣṇa, is that God is simultaneously one with and different from His energy, including the material energy. This philosophy naturally leads to *bhakti-yoga.* A practitioner views all living beings and matter as divine and meant for the purposes and pleasure of their source, the supreme transcendent person. A loving relationship with that person, Kṛṣṇa, then expands into love and service for all His parts and energies. If we really want to stop greedy exploitation, only a comprehensive spiritual philosophy and way of life will serve our purpose.

Body and Soul

Avatar obviously has a theme about the difference between the body and the soul. Themes where a person's body changes but the same personality continues to exist abound in traditional tales, fantasies, and science fiction. Whether a person's body changes into a dog or an alien being, viewers or readers seem to be able to easily grasp the idea that there can be a consistent sense of identity even if the body the person inhabits is completely different.

It is ironic that themes in the media and literature of a person inhabiting various bodies are both common and intuitively understood as reasonable. After all, we are now in a world where scientists and school teachers tell us there is not even a mind separate from the brain, what to speak of a soul distinct from both mind and body. Perhaps no amount of materialistic propaganda can completely erase the inner sense each of us has that we are an eternal person merely temporarily inhabiting a machine of bones, fat, blood, and skin. Sacred books such as *Bhagavad-gītā* take us to a deeper understanding of the nature of the real self, teaching both how and why we inhabit material bodies, and how we can gain release to awaken our real spiritual form.

My brief study of *Avatar's* reviews and trailers convinced me that although seeing the film might give me some fleeting thrill or even inspiration, my time, energy, and money would be better spent gaining deeper, eternal, and more complete happiness and insight through *bhakti-yoga.* Perhaps someday all the intelligence and technology that went into this film could be used to connect us with a real avatar.

Ūrmilā Devī Dāsī, a BTG associate editor, has a Ph.D. in educational leadership from the University of North Carolina in Chapel Hill. She is working on international curriculum projects for primary and secondary education in ISKCON.

Movie Spells

By Vraja Vihārī Dāsa

"TELEVISION has done much for psychiatry by spreading information about it, as well as contributing to the need for it."
—Alfred Hitchcock

In Mumbai a few years ago, seventeen-year-old Vijay Sharma killed his mother and stole a few thousand rupees, dittoing the hero in the film *Vastav.* I thought this was a freak incident, but a recent conversation with sixteen-year-old Jaimit helped me see that cinema's negative influence on young people is pervasive.

After I'd given my weekly *Bhagavad-gītā* class at a college hostel, Jaimit revealed his love story.

"I've known my girlfriend for three years. Although our parents don't approve of our relationship and would prefer we focus on our studies, we plan to get married soon."

"You'll get over this infatuation," I said. "Besides, it's illegal to get married; both of you are minors."

"No!" he protested. "This is a serious relationship, and we've got to do something drastic."

His aggression and teenage passion silenced me. The parents of both Jaimit and the girl are apparently part of the large section of Indian society still conservative about premarital dating and fearful of social disgrace. But Jaimit was dead serious about eloping with his sweetheart.

"What about your future?" I asked. "Without pursuing a career, how will you earn your livelihood?"

"I'll get a job at some restaurant or gas station," replied Jaimit, bravely echoing the words of many a Bollywood hero.

Although from a well-to-do traditional Marwari business family, Jaimit now sought residence in the squalor of Mumbai's slums with no fixed source of income.

"It won't be the easy life you dream of," I said. "And you'll hurt your parents."

Jaimit sighed.

"I'd rather sacrifice the world than lose her."

I returned to the temple thinking how much Jaimit's story followed that of typical Bollywood movies: The protagonist fights society to win his girl and live happily ever after.

Magic Spells of the Visual Media

Movies and television cast a magical spell the world over. The influence of the dazzling onscreen images starts even before the child learns to walk and talk. The National Institute on Media and the Family (U.S.A.) revealed that children younger than eight "cannot uniformly discriminate between real life and fantasy/entertainment. They also quickly learn that violence is an acceptable solution to resolving even complex problems, particularly if the aggressor is the hero." For decades University of Michigan psychologists Leonard Eron and Rowell Huesmann studied the viewing habits of a group of children from various cultures. They stated in their testimony before the U.S. congress that across the world, watching television is the single factor most closely associated with aggressive behavior—more than poverty, race, or parental behavior. Repeated exposure to graphic and highly effective visual images, such as those of sex and violence, degrades the consciousness.

With the flicks showing happy people living in mansions, reveling in passionate lust, driving expensive cars, and flaunting attractive gadgets, adults aren't spared the bewitching influences. A simple middleclass man seeks a higher standard of happiness, influenced by the wealthy and successful portrayed onscreen. He then huffs and pants to get the elusive carrot of success, even though the smiling faces onscreen have a different story to tell off-screen. A few shows that do portray the horrors of this world—such as the reality of disease and death—are swamped by hordes of attractive advertisements, each promoting a product that promises unique enjoyment for our senses. As reel life throws up promises, real life pulls them down in utter contempt for our hopes and in stark contrast to the assurances.

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Spiritual Edutainment: An Empowering Alternative

Life often throws up unpleasant experiences and unexpected challenges. To face these hardships we need a sober and peaceful mind. Repeated viewing of shows displaying explicit and hysterical passion consumes the consciousness and makes one susceptible to emotional outbursts, even at minor provocations. One thus loses the equanimity needed to address personal adversities. The resultant frustrations take a heavy toll on mental health, especially of the young, who are unprepared to handle difficult and complex human relationships.

I lived in a South Indian temple town during the first ten years of my life, with no exposure to television or movies. Our lives centered on daily visits to the temple, where we partook of *prasādam,* heard discourses, celebrated festivals, and watched devotional dramas. During my teens I moved to the city, and my consciousness was bombarded with violence and passion eulogized on the screen. The experience was frustrating, as my hopes of seeking happiness by toeing the social line were always betrayed.

Years later when I finally entered an ISKCON temple for the first time, I felt my childhood revisited. The purity illuminating the devotees' faces, the refreshing spiritual ambience, and the generally festive mood in the temple filled my heart with the same devotion and innocence that was an integral part of my childhood. I had been seeking that spiritual experience all those years in the city without being able to recognize the need.

The contrast between enjoyment championed by the media and the spiritual experience of Kṛṣṇa consciousness became obvious to me. As I felt the calm of the temple during my first visit, I considered what it was about the temple that made me feel so good. Then it dawned on me that glamour shows only titillate the senses and provide temporary relief whereas spiritual activity fills the heart with love, kindness, and a desire to serve. Loving remembrance of God and service-centered relationships with everyone, the children of God, fills the heart with a spiritual experience that no offering from the entertainment industry can match. Spiritual exchanges with other devotees of Kṛṣṇa, such as chanting the holy names of Kṛṣṇa and dancing together, feasting on Kṛṣṇa's *prasādam,* and discussing spiritual subjects, offer a happy alternative that not only allows us to explore our dormant personal relationship with God but also soothes the mind during troubled times. A large number of devotees in ISKCON have practiced spiritual life for over three decades and have no regrets about giving up the world of cinema and television as their source of entertainment.

The contrast between enjoyment championed by the media and the spiritual experience of Kṛṣṇa consciousness became obvious to me.

Examples from History

Opening ourselves to spiritual influences protects us from needless exposure to onscreen violence and empowers us to respond maturely when life treats us violently. The Vedic scriptures reveal the history of Nārada, born as the son of a poor maidservant. He assisted his widowed mother in her service to Kṛṣṇa's pure devotees, and His entertainment was hearing from them about Lord Kṛṣṇa. Attraction to Kṛṣṇa grew in his tender heart, and when his mother died from a snake bite, the five-year-old orphaned Nārada was undaunted in his search for God. He attained a stage of supreme spiritual bliss in devotion to the Lord.

Emperor Parīkṣit, who ruled the Earth five thousand years ago, also led a life centered on loving Kṛṣṇa. The impressions of his God-centered childhood were permanently etched in his consciousness. This foundation helped him rule the kingdom with courage and wisdom. Later, when tragedy struck him in the form of a death notice, he relinquished his unrivalled wealth and prosperity without hesitation and went to the bank of the Ganges to absorb himself in hearing about Kṛṣṇa. He then attained the supreme destination of returning to the spiritual world.

Nārada and Parīkṣit displayed level-headedness and maturity beyond compare, converting material adversity into spiritual success. The secret of their success was in cultivating a relationship with Kṛṣṇa and an attachment to His devotees.

The scriptures tell of the spiritual journeys and internal struggles of great persons. Hearing and discussing their examples with sincere spiritual seekers leads to deep contemplation, honest introspection, and fixed realization of timeless spiritual truths. Thus devotees following the footsteps of Parīkṣit and Nārada are prepared to face the inevitable miseries of this world and grow in their spiritual experience.

ISKCON's Role

Śrīla Prabhupāda compared allowing God-centered vibrations to influence our consciousness with cleaning a room. Kṛṣṇa conscious vibrations like singing and spiritual discourses, along with dancing and feasting, purify the mind. Intelligence sharpened by studying the scriptures and chanting the holy names of the Lord enables us to recognize negative influences and avoid getting carried away by them.

A spiritual lifestyle also helps us pursue careers and responsibilities with confidence and dignity. Ānanda Vṛndāvana Dāsa, a forty-five-year-old businessman working at the Mumbai stock exchange, has often been challenged by fluctuating market conditions. Yet for the last two decades he has traveled a long distance daily to our temple, where he chants Hare Kṛṣṇa and hears spiritual topics in the association of devotees. He has never compromised his spiritual standards and is focused and composed at all times, while his colleagues at the office struggle with swinging moods and intense business pressure. Ānanda Vṛndāvana is clear about his priorities: The goal of human life is to prepare for our journey back home, back to Godhead, and to perform our material duties as a service to God.

I can't help contrasting his example with that of the hundreds of people I see daily traveling in Mumbai's trains, most of whom always appear stressed. Angry hawkers, annoyed buyers, irate train commuters quarrelling over a seat, honking taxi drivers hurling expletives at rushing pedestrians—all are common sights in the cinema-crazed city of Mumbai.

We can choose to be influenced by the media or by spiritual culture. Each delivers its own reward. But a spiritual path gives us tangible benefits, including the strength to face trials, a more nourishing entertainment, and the clarity to pursue worldly responsibilities. Besides, the ultimate goal of life—to reawaken our dormant love for God and go back to Godhead, our real home—is guaranteed to a sincere spiritual practitioner.

My thoughts go back to Jaimit. If he were to sincerely practice Kṛṣṇa consciousness, he could certainly deal with his natural adolescent attractions with more maturity.

Vraja Vihārī Dāsa, MBA, serves full-time at ISKCON Mumbai (Chowpatty) and teaches Kṛṣṇa consciousness to students at various colleges.

TIME & AGAIN

Being God, Kṛṣṇa has no work to do and simply enjoys in His original abode, while His expansions and energies, such as time, take care of the material creation.

By Mathureśa Dāsa

AS WORKING MEN and women we typically leave home in the early morning and spend eight or nine hours on the job. Life at work sustains life at home. Official dealings at work contrast with family intimacies at home. However diffuse and overlapping the boundaries between the two, our work persons differ from our home persons.

Kṛṣṇa, the supreme person, has no work to do. He is always home in His own abode, an expansive, eternal, and endlessly varied estate beyond the material world known as Goloka Vṛndāvana. Kṛṣṇa fills His home life as we fill ours, with His loving friends and favorite belongings. Our own proclivity for home life derives from His original personality, because as minute individual souls we come from Him and from His transcendental abode. Since Kṛṣṇa is partial to cows and to the Tulasī tree, His pristine abode has a wealth of both. *Goloka* means "abode of cows," and *Vṛndāvana* means "forest of Tulasī" (Vṛndā being another name for Tulasī). The forests, rivers, streams, hills, mountains, fields, and village dwellings of Goloka Vṛndāvana are an eternal setting for the blissful recreations of Lord Kṛṣṇa and His confidential devotees.

With no work to do, Kṛṣṇa is under no obligation to create our temporary material world. He does so out of kindness to provide material estates for those of us who prefer to live independent of Him, or to have the illusion of doing so. Kṛṣṇa entrusts the work of creation to His expansion Lord Mahā-Viṣṇu, who is Kṛṣṇa's original "work person." Unlike our own work persons, Mahā-Viṣṇu, while an expansion of Kṛṣṇa's personality, is also an individual with distinct initiative and identity. He works on His own, leaving Kṛṣṇa, the original home person, unbothered. This ability of Kṛṣṇa's to expand without leaving home, entrusting work to His individual expansions without so much as a thought to the stereotypical functions of God-as-puppeteer, is a unique and essential feature of the Supreme Being.

Lord Kṛṣṇa enjoys the informality of intimate dealings at home with devotees who are in the mood of fam-

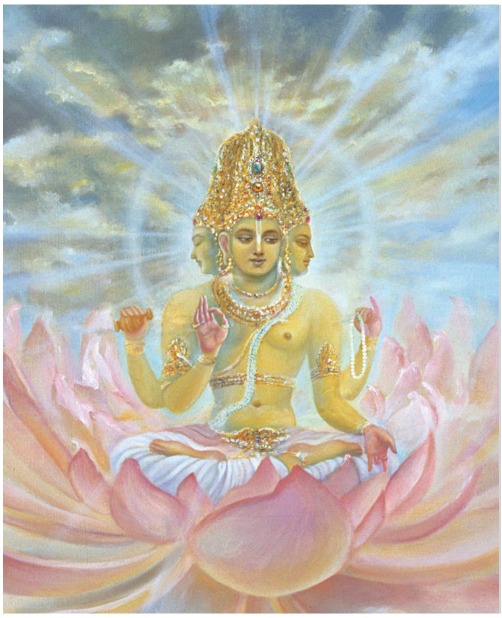
While everything Kṛṣṇa does is līlā, *or pastime, His primary activity is enjoying with His dearest devotees in Goloka Vṛndāvana. Simultaneously, His expansions create and oversee the material world.*

Paintings by Parīkṣit Dāsa. Montage by Yamarāja Dāsa.

ily and friends, while in the office of creator, Lord Mahā-Viṣṇu attracts worshipers who prefer a God primarily endowed with grand, omnipotent, awe-inspiring features. Mahā-Viṣṇu's caliber is inconceivable. To illustrate, the *Bhagavad-gītā* and other texts say that not only are we not alone in the universe, but the universe itself is not alone. Past the enormously distant shell of our own universe are an uncountable number of others. These innumerable universes, in a form described variously as seeds and golden eggs, float from the pores of the skin of Mahā-Viṣṇu as He lies sleeping on the Causal Ocean, a body of transcendental water that separates the spiritual and material realms. Mahā-Viṣṇu breathes out, and the universes come into being for trillions of years. He breathes in and absorbs all the universes and their inhabitants back into His body until His next exhalation in the cycling of creation.

Work for Lord Kṛṣṇa, or for Mahā-Viṣṇu, is therefore not a matter of great effort. He does it in His sleep. And like all His other activities, His work is a voluntary, sportive pastime to please and accommodate His devotees. Mahā-Viṣṇu's transcendental creative slumber is said to parody our own unconsciousness under the spell of matter. Here we are forgetful of Kṛṣṇa, Mahā-Viṣṇu, the spiritual world, and of our own eternal individual natures. The technical term for Lord Mahā-Viṣṇu's sleeping is *yoga-nidra,* a term Vaiṣṇavas also employ to denote the coating of intellectual, scientific, and quasi-spiritual knowledge that, in perpetuation of our forgetfulness, directs our waking activities.

Lying on the Causal Ocean, Lord Mahā-Viṣṇu wakes to cast a radiant glance at material nature, which is the shadow of the spiritual nature, represented by His own consort the goddess Ramā Devī. While Lord Viṣṇu is always in the direct company of Ramā Devī, He contacts material nature only by His glance. Since Ramā Devī consorts with Mahā-Viṣṇu both as His beloved partner and as His power of knowledge, the implication is that both knowledge in the material nature and the material nature itself have a shadowy quality. The material nature is not false, however. It is real. But its fleeting, cyclic reality should, like the shadows in Plato's cave, leave us to wonder at the substance, vitality, freedom, and variety of the original, spiritual nature.



Detail from a painting by Dhruva Mahārāja Dāsa

Lord Brahmā, born directly from Lord Viṣṇu, is empowered to perform secondary acts of creation.

The Glance of Time

The words used for Mahā-Viṣṇu's glancing are *tyakta kālam,* indicating that His effulgent glance and time (*kāla*) are one and the same. The radiant time glance carries us minute eternal individual souls into the womb of the shadow material nature, where we acquire temporary bodies according to our activities in the previous creation, the previous breath of Mahā-Viṣṇu. The universes, too, having risen from the pores of Mahā-Viṣṇu's skin in seed form, enter (in Śrīla Bhaktisiddhānta Sarasvatī's words) the "unlimited accommodating chamber" of material nature, where they enlarge to house the embodied souls.

Being ever-present, without beginning or end, time monitors and records everything. Time brings with it to the current creation the results of our activities and desires in previous creations, so that we are daily awakened and impelled by time and time-borne circumstances to deal with our past desires and activities. Like a tape-recorded voice, time represents the will of Kṛṣṇa and Mahā-Viṣṇu while appearing to be separate from Them.

According to the *Brahma-saṁhitā,* even Mahā-Viṣṇu's glance does not directly touch material nature. There are intermediaries. The first is Ramā Devī herself, who "carries the function of His glance" to her shadow nature. (*Brahma-saṁhitā* 5.7) And at the point where this transported, effulgent time-glance touches the material nature, a reflected halo appears that is known as Śambhu, or Lord Śiva. It is Śambhu who impregnates material nature by direct contact. Lord Śiva is thus identified with time, its destructive aspect in particular, and is sometimes known as Kāla. His consort, the material nature, is often portrayed as the dark destructive goddess Kālī. As Mahā-Viṣṇu's glance and Lord Śiva are both identified with time, all three are practically identical. Śrīla Prabhupāda therefore states at various points, without contradiction, that Mahā-Viṣṇu touches material nature only with His glance, only with His time energy, and only in the form of Lord Śiva. Lord Śiva is, in short, Lord Mahā-Viṣṇu in contact with material nature.

"Lord Viṣṇu acts through Lord Śiva in the creation of the material world," Śrīla Prabhupāda writes. "When Kṛṣṇa says in the *Bhagavad-gītā* (14.4) that he is the seed-giving father of all living entities (*ahaṁ bīja-pradaḥ pitā*), this refers to actions performed by Lord Viṣṇu through Lord Śiva. . . . When ma-terial activities are to be performed, Lord Viṣṇu performs them through Lord Śiva. When Lord Viṣṇu is untouched by the external energy He is Lord Viṣṇu, but when He is in touch with the external energy, He appears in His feature as Lord Śiva.” (*Śrīmad-Bhāgavatam* 8.7.22, Purport)

Lord Brahmā’s Creations

Having set the creation in motion by impregnating material nature with the time-bound souls, Lord Mahā-Viṣṇu and Lord Śiva expand to individually reside in each universe. Lord Brahmā, who is born from a golden lotus flower growing from Lord Viṣṇu’s navel, joins them. Lord Brahmā is the first-born of the time-bound souls in every universe. Like the rest of us and unlike Lord Viṣṇu and Lord Śiva, Lord Brahmā, though very powerful, is here in the universe as a result of his past activities, or karma, in pursuit of enjoyment apart from Kṛṣṇa. Elaborating on the imagery of the lotus, Śrīla Bhaktisiddhānta Sarasvatī states that not only Lord Brahmā but every living being has a place on the “superior plane” of this lotus and has a connection to God through its golden form, which represents pure knowledge.

While empowering Lord Brahmā to create and Lord Śiva to destroy, Lord Viṣṇu Himself takes charge of maintaining each universe.

Sitting in meditation atop the lotus, Lord Brahmā, impelled by impressions from his previous life, as are all of us, turns his mind to creating the planetary systems, the species of life, and other features of the universal layout. In this way the rest of us individual souls are provided bodies in species that match the mentality we developed in our past lives. During one lifetime of Brahmā we rotate in the cycle of birth and death, acquiring and giving up bodies according to the consciousness produced from our chosen activities. Figures given in the *Bhagavad-gītā* show that Lord Brahmā’s day, or his twenty-four hours, is equal to approximately eight and one half billion solar years. One hundred years of such days is Brahmā’s lifetime, which in turn is equal to one breath, one exhalation and inhalation, of Lord Mahā-Viṣṇu.

While empowering Lord Brahmā to create and Lord Śiva to destroy, Lord Viṣṇu Himself takes charge of maintaining each universe. All activities in the material nature fall into these three broad categories of creation, maintenance, and annihilation under the administration of these three deities. We create our dwellings, families, institutions, nations, and civilizations, maintain them, and destroy them, or watch as they are destroyed. Outside of human influence as well, all material bodies, plants and animals, as well as natural bodies like mountains and planets and universes, have their creation, their duration or maintenance, and their ultimate demise under the supervision of the triumvirate headed by Lord Viṣṇu.

As the contact point with material nature, Lord Śiva is initially an instrument of creation. *Śambhu* means parent or progenitor. The accounts of universal history contained in the *Purāṇas* also have him assisting Lord Viṣṇu in maintenance by diverting or battling villainous elements in the universal population. But Lord Śiva is best known as the destroyer. He is said to perform the *tāṇḍava nṛtya,* a wild, gesticulating dance, crushing not only the universes themselves, but everything within them, great and small. Everything material disappears in due course, trampled by the unrelenting dance of time. Within each universe Lord Śiva is known as Rudra, and his wife as Rudrāṇī, names indicating that these two cry loudly, and that, with their violent, destructive natures they cause all of us to cry as well. *Rudra* also denotes reddish blue, said to be the color of anger. In the form of Lord Mahā-Viṣṇu’s glance, time envelops and directs the entirety of the material manifestation, including creation, maintenance, and annihilation. Time’s overall material effect, however, is destruction, implemented by Śiva and his Rudra expansions.

Time in the Spiritual Nature

Creation, maintenance, and destruction in the course of time are not features of the spiritual nature. The *Upaniṣads* say that before the creation there was no Brahmā and no Śiva, no sun, stars, or sky. There was only Viṣṇu, His expansions, and the pure souls who have no desire for a life separate from Him. With only Viṣṇu, and no Śiva or Brahmā, there is only maintenance, with no creation or destruction. Time exists in the spiritual nature without its destructive side, and without the type of creative side that is merely destruction’s necessary counterpart. And yet the spiritual nature is said to be full of activity, more so than its material reflection. Lord Viṣṇu and His devotee servants expand spiritually there to enrich, vary, and perpetually increase the pastimes of blissful loving devotion.

While all this still takes place under the watchful eye of time, in the spiritual nature time only maintains, by the sole influence of Lord Viṣṇu, or in other words everything there exists eternally. Our experience of the threefold and ultimately destructive nature of time is only the material experience. The *Brahmā-saṁhitā* refers to spiritual time as a “concentrated all-time presence” and as “transcendental ever-existing time.” It also describes Kṛṣṇa’s abode Goloka as a place “where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment."

As working men and women the process of breaking away from the tearful conditions of material nature and material time begins with using both our work life and our home life as a means to meditate upon and worship the Supreme Person. The *Upaniṣads* state that spiritually inclined persons, from Lord Brahmā on down to human society, always look to the supreme abode of Viṣṇu with all their hearts and minds: *om tad viṣṇo paramaṁ padaṁ sadā paśyanti yat suryayaḥ.* From this perspective there is no question of inactivity because we act ceaselessly, whether in the material or spiritual natures. In pursuance of our ideals, whatever they may be, we are constantly busy. Our entrance into the material nature came about by a desire for the illusion of independence from the Supreme, and the entire nearly immeasurable material creation manifested to satisfy that desire. Redirecting both desire and activity towards Viṣṇu and Kṛṣṇa can bring about changes at least equally immeasurable. The practices of *bhakti-yoga* detailed in the *Bhagavad-gītā, Bhakti-rasāmṛta-sindhu,* and other books center on hearing about and describing the attributes and glories of the Supreme Person and of the spiritual nature. These methods, even approached with theoretical caution, can turn both our work persons and our home persons back into pure, transcendental, spiritual individuals by awakening us from our slumbering condition in material nature.

Mathureśa Dāsa, a disciple of Śrīla Prabhupāda, has written many articles for Back to Godhead *over the last thirty years. He lives and works in Gainesville, Florida.*

IN YOUR OWN WORDS

(*continued from page 33*)

remember going to see the deities and devotees for years to come. Recently I bought him a Kṛṣṇa doll during our visit to the temple, and the doll has become a new favorite.

Most importantly, I often pray to Kṛṣṇa that He may bring Lakshman closer to Him, that He may, out of His endless kindness, bestow on Lakshman the kind of devotee association and experiences that will connect him deeply with Kṛṣṇa and give him a taste for chanting throughout his life.

Kṛṣāṅgī Dāsī
Hillsborough, North Carolina

I consistently feed my children prasādam.

To ensure that the food offered to the Lord will turn into *prasādam,* I am careful not to take interest in gossip and I avoid watching television or listening to the radio. I sometimes play a *Bhagavad-gītā* recitation on the CD, but normally I chant the *mahā-mantra* or recite the *Brahma-saṁhitā.*

When my grandson comes into the kitchen to get something to eat, I stop cooking, put the food on Kṛṣṇa's plate, and offer it to the deities. My grandson knows he has to wait two minutes after asking for food, because I pick him up and let him hold the plate to offer the food to Kṛṣṇa first. This he willingly does. Very often he asks me questions about Kṛṣṇa. At night he loves to listen to Kṛṣṇa stories until he falls asleep.

Vrajakiśorī Devī Dāsī
London

To inspire my children in Kṛṣṇa consciousness

I have to demonstrate my complete dependence on my own Guru Mahārāja (Śrīla Prabhupāda) by worshiping him, following his instructions daily, associating with devotees, engaging in temple activities, and reading Kṛṣṇa's pastimes in *Śrīmad-Bhāgavatam.*

I have to demonstrate being generous, tolerant, and kind towards other living beings. I have to teach them the primary instruction: Kṛṣṇa is all in all. And I have to measure my own progress and theirs periodically and make adjustments accordingly.

Jai Sharma
Begusarai, Bihar, India

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Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (2) 236249/ Fax: (2) 837287/ iskcon_bangladesh@yahoo.com
Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (2) 7122747 or 7122488/ info@iskconbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Rd. South (mail: P.O. Box 98919)/ Tel. +852 2739-6818/ Fax: +852 (2) 724-2186/ iskcon.hong.kong@pamho.net
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (21) 489-9646/ matsyads@bogor.wasantara.net.id
Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panjia
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O., Abhaynagar
Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (1) 4373790 or 4373786/ Fax: (1) 414409 (Attn: ISKCON)/ iskconkathmandu@gmail.com
Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha St., Nanshe, Mandalay/ sdas108@hotmail.com
Manila, Philippines — #9105 Banuyo St., San Antonio Village, Makati City/ Tel. & fax: +63 (2) 8901947; Tel. +63 (2) 8963357/ iskconmanila@yahoo.com
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke St., Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
Osafia, Israel — P. O. Box 2232, Osafia Village 30090/ Tel. +972 (4) 839-2876
Sylhet, Bangladesh — Yugal Tila, Kajalshah, Opp. Osmani Medical College, Gate No. 1, Sylhet 03100/ Tel. +880 821721358, 1711478190, or 1718781144/ info@iskconsylhet.com
Tai Pei City, Taiwan — Zhong Xiao East Rd., Sec 2, Lane 39, Alley 2, No 3, 2F/ Tel. +886 (2) 2395-6010 or 2395-6715/dayal.nitai.tkg@pamho.net
Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (3) 5343-9147, 80-5405-8977, or 80-5412-2528/ Fax: +81 (3) 5343-3812/ iskcon.japan@pamho.net
Yogyakarta, Indonesia — P. O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

Bangladesh (Kulaura) — Rangirkul Bidyashram, Kulaura, Dist. Moulvibazar/ Fax: +880 (8624) 88035
Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. +880 (31) 610822
Bangladesh (Comilla) — Jagannathpur, Comilla
Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

RESTAURANTS

Tokyo — Vegetable-Kitchen Govinda's, 5-17-10 Nakano, Nakano-ku, Tokyo 164-0001/Tel. +81 (3) 3387-8998; govindas_murata@yahoo.co.jp
Tokyo — Devadeva Cafe, 2-14-7 Kichijoji-Honcho, Musashino-City, Tokyo/ Tel. +81 (422) 21-6220; info@devadevacafe.com

NORTH AMERICA

CANADA

Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587 or (905) 826-1290/ iskconbrampton@gmail.com
Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ vamanstones@shaw.ca
Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ harekrishna.edmonton@gmail.com
Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com
◆ **Ottawa, Ontario —** 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com
Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@iskcon.net
Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715/ akrura@krishna.com; Govinda's Bookstore & Cafe/ Tel. (604) 433-7100 or 1-888-433-8722

RURAL COMMUNITY

Ashcroft, B.C. — Saranagati Dhama, Venables Valley (mail: P.O. Box 99, VOK 1A0)/ Tel. (250) 457-7438/ Fax: (250) 453-9306/ iskconsaranagati@hotmail.com

U.S.A.

◆ **Atlanta, Georgia —** 1287 South Ponce de Leon Ave. N.E., 30306/ Tel. & fax: (404) 377-8680/ admin@atlantaharekrishnas.com
Austin, Texas — 10700 Jonwood Way, 78753/ Tel. (512) 835-2121/ Fax: (512) 835-8479 sda@backtohome.com
Baltimore, Maryland —200 Bloomsbury Ave., Catonsville, 21228/ Tel. (410) 719-1776/ Fax: (410) 799-0642/ info@baltimorekrishna.com
Berkeley, California — 2334 Stuart St., 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366/ rajan416@yahoo.com
Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181/ darukrishna@iskconboston.org
Chicago, Illinois — 1716 W. Lunt Ave., 60626/ Tel. (773) 973-0900/ Fax: (773) 973-0526/ chicagoiskcon@yahoo.com
Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/ rmanjari@sbcglobal.net
◆ **Dallas, Texas —** 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ txkrishnas@aol.com; restaurant: vegetariantaste@aol.com
◆ **Denver, Colorado —** 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ info@krishnadenver.com
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Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net
Hartford, Connecticut — 1683 Main St., E. Hartford 06108/ Tel. & fax: (860) 289-7252/ pyari@sbcglobal.net
◆ **Honolulu, Hawaii —** 51 Coelho Way, 96817/ Tel. (808) 595-4913/ rama108@bigfoot.com
Houston, Texas — 1320 W. 34th St., 77018/ Tel. (713) 686-4482/ Fax: (713) 956-9968/ management@iskconhouston.org
Kansas City, Missouri — 5201 Paseo Blvd./ Tel. (816) 924-5619/ Fax: (816) 924-5640/ rvc@rvc.edu
Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com
Las Vegas, Nevada — Govinda's Center of Vedic India, 6380 S. Eastern Ave., Suite 8, 89120/ Tel. (702) 434-8332/ info@govindascenter.com
◆ **Los Angeles, California —** 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishnala.com
◆ **Miami, Florida —** 3220 Virginia St., 33133 (mail: 3109 Grand Ave. #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org
New Orleans, Louisiana — 2936 Esplanade Ave., 70119/ Tel. (504) 304-0032 (office) or (504) 638-3244/ iskcon.new.orleans@pamho.net
◆ **New York, New York —** 305 Schermerhorn St., Brooklyn 11217/ Tel. (718) 855-6714/ Fax: (718) 875-6127/ ramabhadra@aol.com
New York, New York — 26 Second Ave., 10003/ Tel. (212) 253-6182/ krishnanyc@gmail.com
Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865/ info@iskconorlando.com
Philadelphia, Pennsylvania — 41 West Allens Lane, 19119/ Tel. (215) 247-4600/ Fax: (215) 247-8702/ savecows@aol.com
◆ **Philadelphia, Pennsylvania —** 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ svgd108@yahoo.com
Portland, Oregon — 2095 NW Alocleck Dr., Suites 1107 & 1109, Hillsboro 97124/ Tel. (503) 439-9117/ info@iskconportland.com
St. Augustine, Florida — 3001 First St., 32084/ Tel. & fax: (904) 819-0221/ vasudeva108@gmail.com
◆ **St. Louis, Missouri —** 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ rpsdas@gmail.com
San Antonio, Texas — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com
◆ **San Diego, California —** 1030 Grand Ave., Pacific Beach 92109/ Tel. (310) 895-0104/ Fax: (858) 483-0941/ krishna.sandiego@gmail.com
San Jose, California — 951 S. Bascom Ave., 95128/ Tel. (408) 293-4959/ iskconsanjose@yahoo.com
Seattle, Washington — 1420 228th Ave. S.E., Sammamish 98075/ Tel. (425) 246-8436/ Fax: (425) 868-8928/ info@vedicculturalcenter.org
◆ **Spanish Fork, Utah —** Krishna Temple Project & KHQN Radio, 8628 S. State Rd., 84660/ Tel. (801) 798-3559/ Fax: (810) 798-9121/ carudas@earthlink.net
Tallahassee, Florida — 1323 Nylic St., 32304/ Tel. & fax: (850) 224-3803/ darudas@gmail.com
Towaco, New Jersey — 100 Jacksonville Rd. (mail: P.O. Box 109), 07082/ Tel. & fax: (973) 299-0970/ newjersey@iskcon.net
◆ **Tucson, Arizona —** 711 E. Blacklidge Dr., 85719/ Tel. (520) 792-0630/ Fax: (520) 791-0906/ tucphx@cs.com
Washington, D.C. — 10310 Oaklyn Dr., Potomac, Maryland 20854/ Tel. (301) 299-2100/ Fax: (301) 299-5025/ ad@pamho.net

RURAL COMMUNITIES

◆ **Alachua, Florida (New Raman Reti) —** 17306 N.W. 112th Blvd., 32615 (mail: P.O. Box 819, 32616)/ Tel. (386) 462-2017/ Fax: (386) 462-2641/ alachuatemple@gmail.com
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ADDITIONAL RESTAURANTS

Hato Rey, Puerto Rico — Tamal Krishna's Veggie Garden, 131 Eleanor Roosevelt, 00918/ Tel. (787) 754-6959/ Fax: (787) 756-7769/ tkveggiegarden@aol.com
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EUROPE

UNITED KINGDOM AND IRELAND

Belfast, Northern Ireland — Brooklands, 140 Upper Dunmurray Lane, BT17 OHE/ Tel. +44 (28) 9062 0530
Birmingham, England — 84 Stanmore Rd., Edgbaston B16 9TB/ Tel. +44 (121) 420 4999/ birmingham@iskcon.org.uk
Cardiff, Wales — The Soul Centre, 116 Cowbridge Rd., East Canton CF11 9DX/ Tel. +44 (29) 2039 0391/ the.soul.centre@pamho.net
Coventry, England — Kingfield Rd., Coventry (mail: 19 Gloucester St., Coventry CV1 3BZ)/ Tel. +44 (24) 7655 2822 or 5420/ haridas.kds@pamho.net
◆ **Dublin, Ireland —** 83 Middle Abbey St., Dublin 1/ Tel. +353 (1) 661 5095/ dublin@krishna.ie; Govinda's: info@govindas.ie
Lesmahagow, Scotland — Karuna Bhavan, Bankhouse Rd., Lesmahagow, Lanarkshire, ML11 0ES/ Tel. +44 (1555) 894790/ Fax: +44 (1555) 894526/ karunabhavan@aol.com
Leicester, England — 21 Thoresby St., North Evington, LE5 4GU/ Tel. +44 (116) 276 2587/ pradyumna.jas@pamho.net
◆ **London, England (city) —** 10 Soho St., W1D 3DL/ Tel. +44 (20) 7437-3662; residential /pujaris, 7439-3606; shop, 7287-0269; Govinda's Restaurant, 7437-4928/ Fax: +44 (20) 7439-1127/ london@pamho.net
◆ **London, England (country) —** Bhaktivedanta Manor, Dharam Marg, Hilfield Lane, Watford, Herts, WD25 8EZ/ Tel. +44 (1923) 851000/ Fax: +44 (1923) 851006/ info@krishnatemple.com; Guesthouse: bmguesthouse@krishna.com
London, England (south) — 42 Enmore Road, South Norwood, SE25 5NG/ Tel. +44 7988857530/ krishnaprema89@hotmail.com
London, England (Kings Cross) — 102 Caledonain Rd., Kings Cross, Islington, N1 9DN/ Tel. +44 (20) 7168 5732/ foodforalluk@aol.com
Manchester, England — 20 Mayfield Rd., Whalley Range, M16 8FT/ Tel. +44 (161) 226 4416/ contact@iskconmanchester.com
Newcastle-upon-Tyne, England — 304 Westgate Rd., NE4 6AR/ Tel. +44 (191) 272 1911
◆ **Swansea, Wales —** 8 Craddock St., SA1 3EN/ Tel. +44 (1792) 468469/ iskcon.swansea@pamho.net (restaurant: govin–das@hotmail.com)

RURAL COMMUNITIES

Upper Lough Erne, Northern Ireland — Govindadwipa Dhama, Inisrath Island, Derrylin, Co. Fermanagh, BT92 9GN/ Tel. +44 (28) 6772 1512/ govindadwipa@pamho.net
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Dublin, Ireland — Govinda's, 18 Merrion Row, Dublin 2/ Tel. +353 (1) 661 5095/ praghosa.sdg@pamho.net

GERMANY

Berlin — Schoeneicher Str. 18, Ecke Konrad Wolf St., (M5 tram station: Freienwalder Strasse) Berlin 13055/ Tel. +49 (30) 44357296/ info@krishna-is-cool.de
◆ **Cologne —** Taunusstr. 40, 51105/ Tel. +49 (221) 8303778/ keshava@gauradesh.com
Hamburg — Eiffestrasse 424, 20537/ Tel. +49 (40) 4102848/ vaidac@aol.com
Heidelberg — Forum 5, Wohnung 4, 69126/ Tel. & fax: +49 (6221) 384553/ vipula@pamho.net
Leipzig — Stöckelstrasse 60, 04347/ Tel. +49 (341) 2348055/ sadbhuja@gmx.net
Munich — Wachenheimer Strasse 1, 81539/ Tel. +49 (89) 68800288/ iskcon.muenchen@krishnatempel.de
Trier — Boecking Str. 4a, 55767 Abentheuer/ Tel. +49 (6782) 980436/ Fax: +49 (6782) 980437/ info@goloka-dhama.de
Wiesbaden — Aarstrasse 8B, 65329 Burg Hohenstein/ Tel. +49 (6120) 904107/ iskcon.wiesbaden@web.de

RURAL COMMUNITY

Passau (Simhachalam) — Zielberg 20, 94118 Jandelsbrunn/ Tel +49 (8583) 316/ info@simhachalam.de

ADDITIONAL RESTAURANT

Cologne — Govindam, Roonstrasse 3, 50674 Köln

HUNGARY

Budapest — III. Lehel Street 15–17 (Csillaghedy), 1039 Budapest/ Tel. +36 (1) 391-0435 or 397-5219/ Fax: (60) 514114/ budapest@pamho.net
Eger — Szechenyi u. 64, 3300 Eger/ Tel. +36 (36) 313-761/ eger@pamho.net
Pecs — Damjanich u. 22, 7624 Pecs/ Tel. +36 (72) 515-991/ Fax: (72) 313-771

RURAL COMMUNITY

Somogyvamos — Krsna-völgy, Fö u. 38, 8699 Somogyvamos/ Tel. & fax: +36 (85) 540-002 or 340-185/ info@krisnavolgy.hu

RESTAURANT

Budapest — Govinda Restaurant, Vigyazo Ferenc St. 4, 1051 Budapest/ Tel. +36 (1) 269-1625 or 302-2284/ Fax: (01) 473-1310

ITALY

Bergamo — Villaggio Hare Krishna (da Medolago strada per Terno d'Isola), 24040 Chignolo d'Isola (BG)/ Tel. +39 (035) 4940705/ Fax: +39 (035) 199622233/ villagio.hare.krsna@hare.krsna.it
Catania — via della Regione 16 - Tarderia, 95030 Pedara CT/ Tel. +39 (095) 7896216
◆ **Rome —** Govinda Centro Hare Krsna, via Santa Maria del Pianto, 16, 00186/ Tel. +39 (06) 68891540/ govinda.roma@harekrsna.it
Vicenza — via Roma 9, 36020 Albettone (VI)/ Tel. +39 (0444) 790573/ Fax: +39 (0444) 790581/ prabhupadadesh@pamho.net

RURAL COMMUNITY

◆ **Florence (Villa Vrindavan) —** via Scopeti 108, 50026 San Casciano in Val di Pesa (FI)/ Tel. +39 (055) 820054/ Fax: +39 (055) 828470/ isvaripriya@libero.it

RESTAURANT

Milan — Govinda's, via Valpetrosa 5, 20123/ Tel. +39 (02) 862417

SPAIN

Barcelona — Plaza Reial 12, Entlo 2, 08002/ Tel. +34 93 302-5194/ templobcn@hotmail.com
Madrid — Espíritu Santo 19, 28004/ Tel. +34 91 521-3096
Málaga — Ctra. Alora, 3, Int., 29140 Churriana/ Tel. +34 95 262-1038/ info@harekrishnamalaga.com

RURAL COMMUNITY

Brihuega (New Vraja Mandala) — (Santa Clara) 19411 Brihuega / Tel. +34 949 280436

RESTAURANT

Barcelona — Restaurante Govinda, Plaza de la Villa de Madrid 4–5, 08002/ Tel. +34 93 318-7729

SWEDEN

◆ **Gothenburg —** Karl Johansgatan 57, SE-414 55, Göteborg/ Tel. +46 (31) 421642/ info@harekrishnagoteborg.com
Grödinge — Radha-Krishna Temple, Korsnäs Gård, 14792 Grödinge/ Tel. +46 (8) 53029800/ Fax: +46 (8) 53025062/ bmd@pamho.net
◆ **Lund —** Bredgatan 28, 222 21/ Tel. +46 (46) 399500; Restaurant: +46 (46) 120413/ Fax: +46 (46) 188804/ locan@pamho.net
◆ **Stockholm —** Fridhemsgatan 22, 11240/ Tel. +46 (8) 654-9002/ Fax: +46 (8) 650-8813/ Restaurant: Tel. & fax: +46 (8) 654-9004/ lokanatha@hotmail.com

RURAL COMMUNITY

Järna — Almviks Gård, 153 95/ Tel. +46 (8551) 52050/ Fax: +46 (8551) 52060/ almviks.gard@pamho.net

ADDITIONAL RESTAURANT

Malmo — Govinda's, Brogatan 11, 211 44 Malmo/ Tel. +46 (732) 306663

OTHER COUNTRIES

Amsterdam, The Netherlands — Van Hilligaertstraat 17, 1072 JX/ Tel. +31 (20) 675-1404 or -1694/ Fax: +31 (20) 675-1405/ amsterdam@pamho.net
Antwerp, Belgium — Amerikalei 184, 2000/ Tel. +32 (03) 237-0037/ antwerpen@pamho.net
◆ **Bratislava, Slovakia —** Druzstevna 22, Marianka, Bratislava 900 33/ Tel. +421 (903) 617031
Cakovec, Croatia — Radnicka 2, Svaska ves, 40000 Cakovec/ Tel. & fax: +385 (40) 334312
Copenhagen, Denmark — Skjulhoj Alle 44, 2720 Vanlose, Copenhagen/ Tel. +45 4828 6446/ Fax: +45 4828 7331/ iskcon.denmark@pamho.net
Helsinki, Finland — Ruoholahdenkatu 24 D (III krs) 00180/ Tel. +358 (9) 694-9879 or -9837/ harekrishna@harekrishna.fi
Karlovac, Croatia — Set. Dr. Franje Tudmana 5a, Karlovac 47000/ Tel. & fax: +385 (47) 600601/ info@avadhuta.hr
Kaunas, Lithuania — 37, Savanoryu pr., 3000/ Tel. +370 (7) 22-2574 or 26-8953/ Fax: +370 (7) 70-6642/ krsna.info@gmail.com
Kokosovce, Slovakia — Abranovce 60, 08252 Kokosovce/ Tel. +421 (51) 7798482
◆ **Lisbon, Portugal —** Rua Dona Estefania, 91 R/C 1000 Lisboa/ Tel. & fax: +351 (1) 314-0314 or 352-0038
◆ **Ljubljana, Slovenia —** Zibertova 27, 1000/ Tel. +386 (1) 4312319 or 4312124/ Fax: +386 (61) 310815/ ananta.rns@pamho.net
◆ **Locarno, Switzerland —** Govinda Rama, Via Borghese 14, 6600/ Tel. +41 (091) 752-3851/ Fax: +41 (091) 752-3852/ bhaktya.labhya.hks@pamho.net
Osijek, Croatia — Ivana Gundulica 9, 31000 Osijek/ Tel. +385 (31) 202759
Oslo, Norway — Roahagan 1D, Oslo 0754/ Tel. +47 (22) 062266/ gaurahari.sdha@pamho.net
Paris, France — 230 Avenue de la Division Leclerc, 95200 Sarcelles Village/ Tel. +33 (1) 39886780 or (6) 629643898/ paris@pamho.net
Porto, Portugal — Rua S. Miguel 19, 4050-560 (mail: Apartado 4108, 4002-001)/ Tel. & fax: +351 (222) 007-223/ oriente.porto@teleweb.pt
Prague, Czech Republic — Jilova 290, Prague 5 - Zlicin 155 21/ Tel. +420 (2) 5795-0391/ info@harekrsna.cz
Pula, Croatia — Vinkuran centar 58, 52000 (mail: P.O. Box 16)/ Tel. & fax: +385 (52) 573581
◆ **Radhadesh, Belgium —** Chateau de Petite Somme, 6940 Septon-Durbuy/ Tel. +32 (086) 322926 (restaurant: 321421)/ Fax: +32 (086) 322929/ radhadesh@pamho.net
◆ **Riga, Latvia —** Krishyana Barona 56, Riga LV1011/ Tel. +371 67272490 or 29513891/ Fax: +371 67272491/ iskcon@balticom.lv
Rijeka, Croatia — Ivana Zajca 6/2, 51000 Rijeka (mail: P.O. Box 61)/ Tel. +385 (98) 697436/ info@harekrsna-ri.com
Sarajevo, Bosnia-Herzegovina — Prosorska 11, 71000/ Tel. +387 (33) 644 387/ templesarajevo@yahoo.com
Skopje, Macedonia — Centar za Vedski Studii, ul. Borka Taleski, br 43, 1000 Skopje/ Tel. +389 70371717/ vaideha@mt.net.mk
Sofia, Bulgaria — 4 J. Kjuri Str., 1113 Sofia/ Tel. +359 (2) 9719714/ iskcon@harekrishnabg.com
Sofia, Bulgaria — 119 Kliment Ohridski Str., kv. Malinova Dolina/ Tel. +359 (2) 9616050/ oks_sofia@abv.bg
◆ **Tallinn, Estonia —** Luise St. 11a, 10142/ Tel. +372 6460047/ info@harekrishna.ee
Timisoara, Romania — Porumbescu 92, 1900/ Tel. & fax +40 (56) 154776/
Vilnius, Lithuania — 23-1, Raugyklos G, 2024/ Tel. +370 (5) 2135218/ vilnius@pamho.net
Warsaw, Poland — Mysiadlo k. Warszawy, 05-500 Piaseczno, ul. Zakret 11/ Tel. +48 (22) 750-7797 or -8247/ Fax: +48 (22) 750-8249/ kryszna@post.pl
Wroclaw, Poland — ul. Brodzka 157, 54-067 Wroclaw/ Tel. & fax: +48 (71) 354-3802/ nowenawadwip@gmail.com

Zagreb, Croatia — Centar Za Vedske Studije, II Bizet 36, 10000 (mail: P.O. Box 68, 10001)/ Tel. & fax: +385 (1) 3772-643/ ripuha@pamho.net
Zürich, Switzerland — Bergstrasse 54, 8032/ Tel. +41 (044) 262 33 88/ Fax: +41 (044) 262 31 14/ kgs@pamho.net

RURAL COMMUNITIES

Czech Republic — Krisnuv Dvur, Mestecko u Benesova, Postupice 257 01/ Tel. +420 (603) 700512 or 215380/ farma@krisnuvdvur.cz
France (La Nouvelle Mayapura) — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (2) 5440-2395/ Fax: +33 (2) 5440-2893/ oublaise@free.fr
Poland (New Santipur) — Czarnow 21, 58-424 Pisarzowice, woj. dolnoslaskie/ Tel. +48 (75) 744-8892/ radhu@wp.pl

ADDITIONAL RESTAURANTS

Bratislava, Slovakia — Govinda, Obchodna 30, 811 06 Bratislava/ Tel. +421 (2) 5926 2366
Kosice, Slovakia — Govinda, Puskinova 8, 040 01 Kosice/ Tel. +421 (910) 947112
Locarno, Switzerland — Govinda Restaurant, Via Della Motta 10, Locarno 6600/ Tel. +41 (091) 7523852 or 796260804/ radhakanta@pamho.net
Ljubljana, Slovenia — Holyfood (snackbar), Igriska 5, 1000 Ljubljana/ Tel. +386 (1) 251 13 84 or (41) 32 37 19
Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (22) 606-250
Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague 1/ Tel. +420 (2) 2481-6631 or 2481-6016/ info@harekrsna.cz
Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8–Liben/ Tel. +420 (2) 8482-3805/ restaurace@govinda.cz
Prague, Czech Republic — Balarama, Orlicka 9, 130 00 Praha 3–Vinohrady/ Tel. +420 (2) 2272 8885/ info@balarama.cz
Presov, Slovakia — Govinda, Hlavna 70, 08001/ Tel. +421 (910) 947108
Tallinn, Estonia — Damodara, Lauteri St. 1, 10114/ Tel. +372 6442650

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

Astrahan — 141052, 8-59, Botvina St./ Tel. +7 (8512) 289431
Chita — 27, Kurnatovskogo St./ Tel. +7 (3022) 234971 or 230911
Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelniy 5DK VOG/ Tel. +7 (343) 2742200 or 2595262
Irkutsk — St. Krimskaya 6A/ Tel. +7 (3952) 387132 or 324062/ irkutsk@cis.pamho.net
Kazan — 13, Sortirovochnaya St. pos.Yudino/ Tel. +7 (843) 2552529 or 2429991
Krasnodar — 418, Stepnaya St., selo Elizavetinskoye, Krsnodarski krai/ Tel. +7 (861) 2501694
Kurjinovo — 8, Shosseinaya St., pos. Ershovo, Urupski region, Karachayevo-Cherkessia
Moscow — Leningradsky Prospect, Vladenie 39 (mail: Begovaya str., 13, OPS 284, a/ya 17, 125284 Moscow)/ Tel. +7 (495) 7394377/ temple@veda.ru
Murmansk — 16, Frolova St. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ upendra@mun.rospac.ru
Nijny Novgorod — 14b, Chernigovskaya St., 603001/ Tel. +7 (8312) 305197 or 252592
Novorossijsk — 117, Shillerovskaya St./ Tel. +7 (8617) 438926 or 451415
Novosikirsk —18/2 Kholodilynaya St., 630001/ Tel. +7 (383) 2462655 or 2462666
Omsk — 664099, 42 10th Severnaya St. (mail: P.O. Box 8741)/ Tel. +7 (3812) 245310 or 2414051
Perm — 76, Generala Chernyakhovskogo, 614000/ Tel. +7 (342) 2755002 or 2260681/ prema.vardhana.das@cis.pamho.net
Rostov-Na-Donu — 84/1, Saryana St., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (48636) 2510456
Samara — 122, Aeroportovskoye sh., Zubchininovka/ Tel. +7 (846) 2970318 or 2970323
Simbirsk — 10, Glinki St., 432002/ Tel. +7 (842) 2414016
Sochi — 81a, Lesnaya St., Bytha/ Tel. +7 (8622) 985639/ Tel. & fax: +7 (8622) 972483
Ulan-Ude — Prirechnaya St. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30795/ ulan.ude@cis.pamho.net
Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (4922) 326726
Vladivostok — Pikhtovaya St., 33/ Tel. +7 (4232) 35-30-26/ nram@list.ru

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina St./ Tel. +7 (343) 2412737
St. Petersburg — Govinda's, 58, Angliysky pr., 190008/ Tel. +7 (812) 1137896
Vladivostok — Vedic Cuisine, 12, Oleansky pr./ Tel. +7 (4232) 26-89-43/ nram@list.ru

UKRAINE

Dnipropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (56) 2423631 or 2454709/ madan_gopal_psm@mail.ru
Donetsk — 22, Rubensa St., Makeyevka 339018/ Tel. +380 (62) 3491488/ premada@iskcon.donetsk.ua
Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (57) 7242167/ kharkov@cis.pamho.net
Kiev — 21V, Dmitrievskaya ap.13, 01054/ Tel. +380 (44) 4844042 or 4821041/ Tel. & fax +380 (44) 4840934
Kiev — 16, Zoryany pereulok. 04078/ Tel. +380 (44) 4338312, or 4347028, or 4345533
Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (51) 2479422
Vinnica — 5, Chkalov St., 28601/ Tel. +380 (43) 2673171

OTHER COUNTRIES

Baku, Azerbaijan — 2A Sharifli, Nizami Dist., AZ1002/ Tel. +994 (12) 4228376/ mammadov.azar@gmail.com
Bishkent, Kyrgyzstan — 5, Omsky per., 720007/ Tel. +996 (312) 242230
Dushanbe, Tajikistan — 38, Anzob St., 734001/ Tel. +7 (372) 271920 or 273990/ gurupriya@cada.tajik.net
Kishinev, Moldova — M. Cogalnichanu 59/ Tel. +373 (22) 277837
Minsk, Belarus — 11, Pavlova St., 220053/ Tel. +375 (17) 2880629/ new.jaipur@cis.pamho.net
Sukhumi, Georgia — St. Pr-t Mira d 274/ Tel. +995 (122) 29954
Tashkent, Uzbekistan — 54, A. Kodirov St., Mirabad Tumani, 700005/ Tel. & fax: +998 (371) 2918501/ tashkentmandir@mail.ru
Tbilisi, Georgia — 16, Kacharava St., Avchalskoye sh., 380053/ Tel. +995 (32) 623326 or 985812

RESTAURANT

Almaty, Kazakhstan — Govinda's, 39 Ablay Khan Ave., Almaty City 050004/ Tel. +7 (727) 2710836/ Fax: +7 (327) 2713235/ kazakh@pamho.net

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (8) 8359-5120/ iskconsa@tpg.com.au
Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (7) 3379-5455/ Fax: +61 (7) 3379-5880/ brisbane@iskcon.org.au
Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (2) 6262-6208/ iskcon@harekrishnacanberra.com
Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (3) 9699-5122/ Fax: +61 (3) 9690-4093/ melbourne@pamho.net
Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (2) 4967-7000/ iskcon_newcastle@yahoo.com.au
Perth — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (8) 6293-1519/ perth@pamho.net
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (2) 9959-4558/ Fax: +61 (2) 9957-1893/ admin@iskcon.com.au
Sydney — Govinda's Yoga & Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (2) 9380-5162/ Fax: +61 (2) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Rd., Bambra VIC 3241/ Tel. +61 (3) 5288-7383
Cessnock, NSW (New Gokula) — Lewis Lane (Off Mount View Road, Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (2) 4998-1800/ Fax: (Sydney temple)/ iskconfarm@mac.com
Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (2) 6672-6579/ Fax: +61 (2) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (7) 3210-0255
Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., W. End, QLD 4000
Burleigh Heads — Govindas, 20 James St., Burleigh Heads, QLD 4220/ Tel. +61 (7) 5607-0782/ ajita@in.com.au
Cairns — Gaura Nitai's, 55 Spence St., Cairns, QLD/ Tel. +61 (7) 4031-2255 or (425) 725 901/ Fax: +61 (7) 4031 2256/ gauranitais@in.com.au
Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (7) 5451-0299
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (3) 9650-2939
Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (3) 9650-1578
Newcastle — Govinda's Vegetarian Cafe, 110 King St., corner of King & Wolf Streets, NSW 2300/ Tel. +61 (2) 4929-6900 / info@govindascafe.com.au
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (8) 9227-1684/ iskconperth@optusnet.com.au

NEW ZEALAND AND FIJI

Auckland, NZ — The Loft, 1st Floor, 103 Beach Rd./ Tel. +64 (9) 3797301
Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (3) 366-5174/ Fax: +64 (3) 366-1965/ iskconchch@clear.net.nz
Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (7) 850-5108/ rmaster@wave.co.nz
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 666 4112/ regprakash@excite.com
Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj
Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
Sigatoka, Fiji — Queens Rd., Olosara (mail: P.O. Box 1020)/ Tel. +679 6520866 or 6500349/ drgsmarna@connect.com.fj
Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4229, Samabula)/ Tel. +679 331 8441/ Fax: +679 3100016/ iskconsuva@connect.com.fj
Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (4) 478-4108/ info@iskconwellington.org.nz
Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (4) 801-5500/ yoga@gaurayoga.co.nz

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (9) 412-8075/ Fax: +64 (9) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Rd./ Tel. +64 (9) 300-7585
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal's, Corner of Yasawa Street and Naviti Street/ Tel. +679 662990
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295
Wellington, NZ — Higher Taste Hare Krishna Restaurant, Old Bank Arcade, Ground Flr., Corner Customhouse, Quay & Hunter St., Wellington/ Tel. +64 (4) 472-2233/ Fax: (4) 472-2234/ highertaste@iskconwellington.org.nz

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (21) 229988/ srivas_bts@yahoo.co.in
Kumasi — Twumduasi, near Boadi-Emina, off Kumasi-Accra Road, 3 km from Aninwaa Hospital, Emina, Kumasi/ Tel +233 208320816/ gaurangainkumasi@gmail.com
Nkawkaw — P. O. Box 69
Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)
Takoradi — New Amanful, P.O. Box 328
Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITIES
Agona Swedru — Hare Krishna Village, Off Swedru-Winneba Highway, Agona Swedru, Central Region (mail: P.O. Box SW 953, Agonu Swedru 00233)/ Tel. +233 249969922 or 208318312/ harekrishnavillage@in.com
Eastern Region — Hare Krishna Farm Community, P. O. Box 15, Old Akrade

NIGERIA
Abeokuta — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)
Benin City — 108, Lagos-Uselu Rd., Uselu/ Tel. +234 (52) 258636, +234 8023524924, or +234 8056283995/ acharyapurandara2000@yahoo.com
Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene (by Efemelumna Bus Stop)/ Tel. +234 8035822545
Ibadan — 700 meters from Iwo Rd., Ibadan-Lagos Express Way, University of Ibadan (mail: P.O. Box 9996)/ Tel. +234 8034687595/ salika108@hotmail.com
Jos — Gwarandok Rd., Near Air Force Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)/ Tel. +234 8034711933/ salika108@hotmail.com
Kaduna — Federal Housing Estate, Abuja Rd., Goningora Village (mail: P.O. Box 1121)/ Tel. +234 8035405080/ atreyarishi@yahoo.com
Lagos — No. 23 Egbeyemi St., Off Coker Rd., Illupeju, Lagos (mail: P. O. Box 8793, Marina)/ Tel. +234 8069245577 or 7066011800/ iskconlagos@yahoo.com
Port Harcourt — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 8033215096/ canakyus@yahoo.com
Warri — Okwodiete Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)/ Tel. +234 8033451265/ kamalaksa@yahoo.com

SOUTH AFRICA
Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (21) 6861179/ Fax: +27 (21) 686-8233/ cape.town@pamho.net
◆ **Durban —** 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (31) 403-3328/ Fax: +27 (31) 403-4429/ iskcon.durban@pamho.net
Johannesburg — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (11) 854-1975 or -7969/ iskconjh@iafrica.com
Phoenix — 72 Pandora St., Phoenix 4068 (mail: P. O. Box 60992, Phoenix 4060)/ Tel. +27 (31) 507-6559/ Fax: (031) 500-1923/ iskcon.phoenix@pamho.net
Pretoria — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/ Tel. & fax: +27 (12) 342-6216/ iskcon.pretoria@pamho.net

OTHER COUNTRIES
Abidjan, Cote D'Ivoire — Temple Hare Krishna (AICK-CI), Cocody-Angre, Cite Blanche, Villa 238/ Tel. +225 22423980, 05648329 or 08416770/ carudesnabts@yahoo.fr
Baie du Cap, Mauritius — St. Martin/ Tel. +230 521-0028
Gaboronne, Botswana — P.O. Box 201003/ Tel. +267 3307768/ Fax: +267 3301988/ dkkoshal@infow.bw
Kampala, Uganda — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741
Kisumu, Kenya — Cairo Rd., P.O. Box 9202/ Tel. +254 (57) 40983/ Fax: +254 (57) 43827
◆ **Lome, Togo —** Sis Face Place Bonke, Cote Blue Night, Tokoin Hospital, 01 BP 3105/ Tel. + 228 2217477 or 9028793/ varaha.bts@pamho.net
Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (28) 887-7801
Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224)/ Tel. +254 (41) 312248
Nairobi, Kenya — Hare Krishna Close, Off West Nagara Rd., Nairobi 0100 (mail: P.O. Box 28946)/ Tel. +254 (20) 3744365/ Fax: +254 (20) 3740957/ iskcon_nairobi@yahoo.com
◆ **Phoenix, Mauritius —** 72 Pandora St., Phoenix 4068 (mail: P. O. Box 60992, Phoenix 4060)/ Tel. +230 507-6559/ Fax: +230 500-1923
Rose Belle, Mauritius —Shivala Lane/ Tel. +230 627-5030

RURAL COMMUNITIES
Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470
Uganda (Hare Krishna Farm) — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA
Buenos Aires — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/ Tel. +54 (11) 523-4232/ Fax: +54 (11) 523-8085/ iskcon-ba@gopalnet.com
Rosario — Paraguay 556 (2000)/ Tel. +54 (341) 252630 or 264243/ Fax: +54 (341) 490838
San Miguel — Muqoz 1745, entre Concejal Tribulato y Espaqa, (1663), Pcia. Buenos Aires/ Tel. +54 (11) 4664-6631 or 4667-0483/ bhaktiyoga@sinectis.com.ar

RURAL COMMUNITY
Bhaktilata Puri — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (11) 523-8085

RESTAURANTS
Buenos Aires — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (11) 521-3396
Buenos Aires — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30

BOLIVIA
Cochabamba — Villa Vaikuntha, Av. Ayacucho entre cale La Paz y Tte. Arevalo # 108/ Tel. +591 70610864/ villa.vaikuntha.bo@gmail.com
Santa Cruz — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (3) 345189

RURAL COMMUNITY
Bolivia — (contact ISKCON Cochabamba)

RESTAURANTS
Cochabamba — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (4) 234082
Cochabamba — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (4) 222568
Cochabamba — Restaurant Tulasi, Av. Heroinas E-262
Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071
Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/ Tel. +591 (3) 345189
Sucre — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

BRAZIL
Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645
◆ **Curitiba, PR —** Rua Panamá, Bairro Bacacheri, Curitiba 82510-170/ Tel. +55 (41) 3015-5106/ iskconctba@yahoo.com.br
◆ **Porto Alegre, RS —** Rua Jose Bonifacio, 605, Bom Fim, 90040-130/ Tel. +55 (51) 3332-1704/ mail@harekrishnapoa.org.br
◆ **Recife, PE —** Rua Bernardo Guimaraes, 114, Boa Vista, 50050-440/ Tel. +55 (32) 214-2021/ nitaygouranga@ig.com.br
Rio de Janeiro, RJ — Estrada da Barra da Tijuca, 1990, Itanhangá, Rio de Janeiro, RJ/ Tel. +55 (21) 3563-1627/ contato@harekrishnarj.com.br
Salvador, BA — Rua Alvaro Adorno, 17, Brotas, 40255-460/ salvador@iskconbahia.com.br
Sao Paulo, SP — Rua Tomas Goncalves 70, Butanta, 05590-030/ Tel. +55 (11) 8496-3158/ comunicacao@harekrishnasp.com.br
Suzano, SP — Rua XV, 585, Jardim Gardenia, 08696-550/ Tel. +55 (11) 4752-2553/ info@suzanomandir.com.br

RURAL COMMUNITIES
Caruaru, PE (Nova Vrajadhama) — Serra dos Cavalos, Distrito de Murici, P. O. Box 283, 55000-000/ yagnivi@yahoo.com.br
Parati, RJ (Goura Vrindavana) — P.O. Box 74.862, 23970-000/ Tel. +55 (24) 3371-7364/ goura@paratyweb.com.br
◆ **Pindamonhangaba, SP (Nova Gokula) —** Ribeirao Grande, P.O. Box 1009, 12400-990/ Tel. +55 (12) 3645-8238/ giriraj@ig.com.br
Teresopolis, RJ (Vrajabhumi) — Prata dos Aredes, P.O. Box 92430, 25953-970/Tel. +55 (21) 2644-7213/ lrvraja@uol.com.br

ADDITIONAL RESTAURANTS
Campina Grande, PB — Govinda, Rua Teodosio de Oliveira Ledo, 144, Centro, 58101-440/ Tel. +55 (83) 342-0239/ mahanm12000@yahoo.com.br
Curitiba, PR — ISKCON Restaurant, R. Paula Gomes, 123, Proximo Shopping Muller, Curitiba 80510-070/ Tel. +55 (41) 3024-5225
Sao Paulo, SP — Gopala Prasada, Rua Antonio Carlos, 413, 01309-011/ Tel. +55 (11) 3283-3867/ gopalaprasada@bol.com.br

MEXICO
◆ **Guadalajara —** Pedro Moreno No. 1791, Sector Juarez, Jalisco, 261278/ Tel. +52 (33) 616-4481
Mexico City — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. +52 (55) 5273-1953/ Fax: +52 (55) 5272-5944/ sugerencias@harekrishnamexico.com
Monterrey — Juan Ignacio Ramón 841, Col. Barrio Antiguo, entre Dr. Coss y Diego de Montemayor, Zona Centro, Nuevo León, 64000/ Tel. +52 (81) 8340-5950
Monterrey — Playa Revolcadero 3329, Col. Primavera, c.p. 64830/ Tel. +52 (81) 8387-1883/ ambujaksa.gps@pamho.net
Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (844) 417-8752/ ramayana@todito.com

RURAL COMMUNITY
Guadalajara — (contact ISKCON Guadalajara)

ADDITIONAL RESTAURANTS
León Guanajuato — Radha Govinda Rest., Rusto Sierra 343, Centro, CP 37000/ Tel. +52 (477) 716-2280
Veracruz — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (2717) 14825

PERU
Lima — Pasaje Solea 101, Santa Maria-Chosica/ Tel. +51 (1) 360-3381
◆ **Lima —** Schell 634 Miraflores/ Tel. +51 (1) 444-2871
◆ **Lima —** Av. Garcilaso de la Vega 1670/ Tel. +51 (1) 433-2589

RURAL COMMUNITY
Correo De Bella Vista — DPTO De San Martin

ADDITIONAL RESTAURANT
Cuzco — Espaderos 128

OTHER COUNTRIES
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FROM THE EDITOR

Learning to Dance

SOON AFTER I JOINED the *Back to Godhead* staff in the 1980s, I wrote an article entitled "Won't You Join the Dance?" It was about my typical day as a Hare Kṛṣṇa devotee. My inspiration to write the article came from a book on writing I was reading at the time. The author made the point that an aspiring writer must experience life fully, and she quoted the line "Won't you join the dance?"—a refrain from a song in the book *Alice in Wonderland.* She said that a writer can't sit on the sidelines but must take part in the "dance of life." She mentioned her own willingness to eat a raw oyster—she just wanted to see what that was like. I have to admit that eating an oyster, raw or cooked, is one thing I've never experienced, and I'm sure I never will. But I don't feel that disqualifies me from the dance of life.

The point of the article I wrote back then was that despite what others might think, devotees of Kṛṣṇa are not sitting on the sidelines. We have full lives; we too are dancing, just to a different song. And we're convinced, on Kṛṣṇa's authority, that we're dancing in time with the music of reality.

I was reminded of that article recently when I read something about how our brains work. Neuroscience, or brain science, is one of the hot topics of the day, and by now most of us are aware of the discovery that the two hemispheres of the brain serve different functions. The terms *left-brained* and *right-brained* are becoming part of everyday language. To call someone left-brained is to say that the person lacks such qualities as creativity, imagination, and the ability to see things holistically.

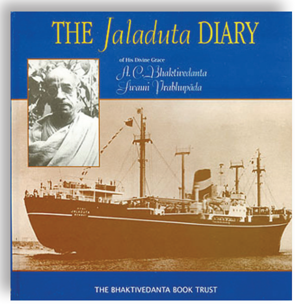
The right-brain, left-brain concept struck me as an apt, though admittedly limited, metaphor for the Vedic concepts of *jñāna* and *bhakti,* where the left brain would represent *jñāna,* and the right, *bhakti. Jñāna* is the attempt to understand everything solely through the intellect, while *bhakti,* or devotional service to God, is a nurturing of the heart that leads to full knowledge as a byproduct of the soul's loving connection with God. *Bhakti* takes one to heights of realization far beyond the reach of *jñāna.*

From the perspective of the *Bhagavad-gītā,* we might say that it's hard to dance with Kṛṣṇa, figuratively or literally, if you have two left brains.

Bhakti includes *jñāna.* But that *jñāna* is different from the *jñāna* of persons who rely exclusively on their own intellects to attain knowledge, whether aided by traditional Vedic methods or by scientific research. The *jñāna* associated with *bhakti* comes directly from Kṛṣṇa, through the scriptures and His pure devotees, and includes knowledge of our relationship with Him, intimate knowledge that the process of *jñāna* can never uncover.

Just as traditional *jñānīs* hoped to get complete knowledge through their speculative intellectual endeavors, the greatest minds in science today are pursuing a Theory of Everything (note: they're not even close). But for those willing to listen, Kṛṣṇa has already revealed everything. By taking advantage of His revelations, we can dance happily in this world, in a life of service to Him, and ultimately return to dance with Him in His abode. There, every step is a dance, the music never stops, and our spiritual brains function perfectly in the natural state of loving Kṛṣṇa. —*Nāgarāja Dāsa*

Śrīla Prabhupāda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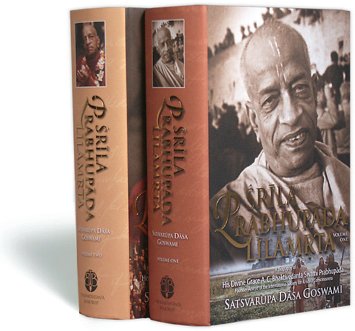
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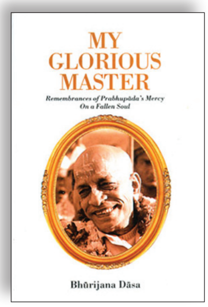
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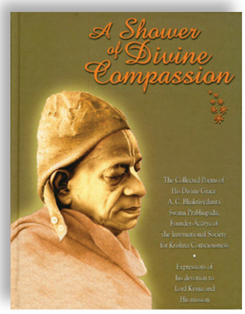
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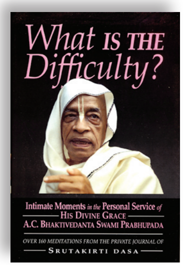
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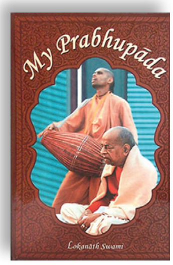
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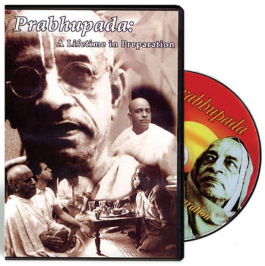
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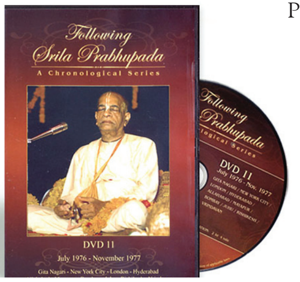
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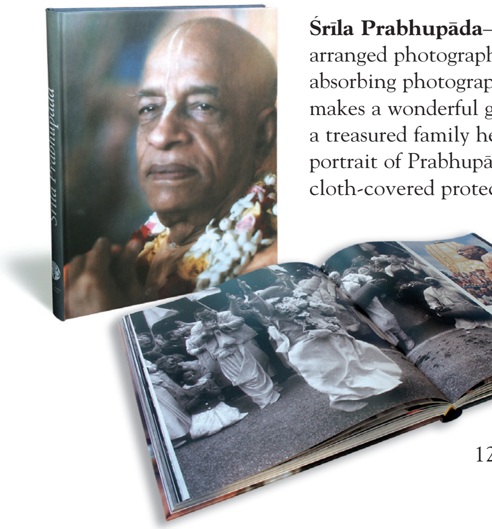
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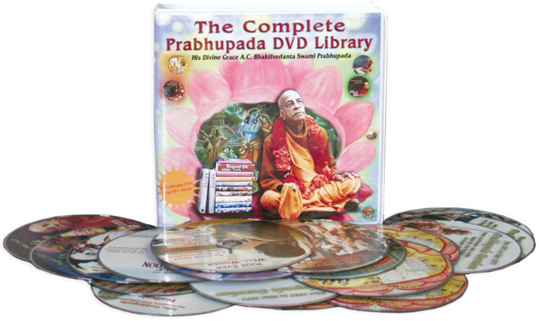
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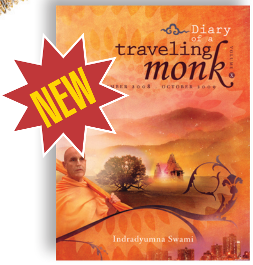
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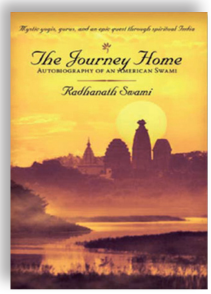
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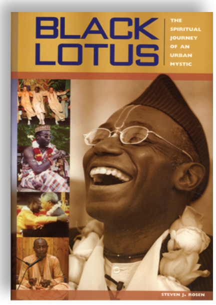
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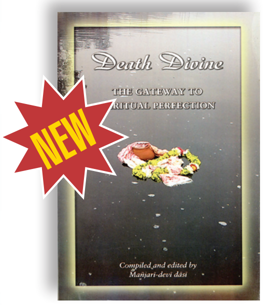
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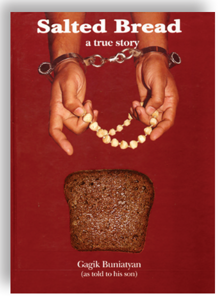
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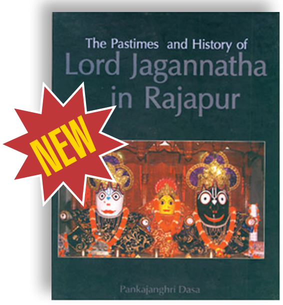
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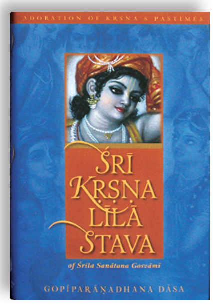
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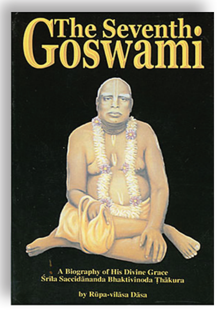
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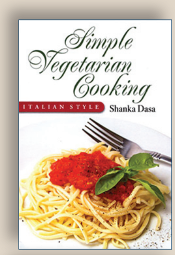
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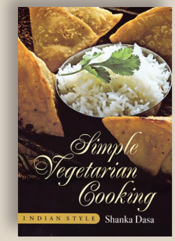
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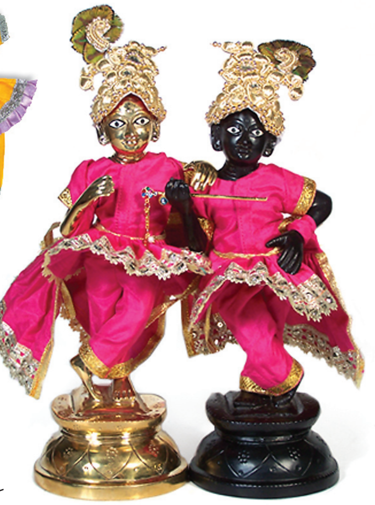

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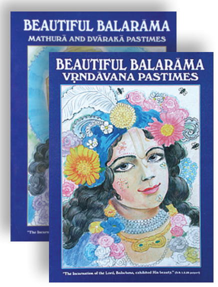

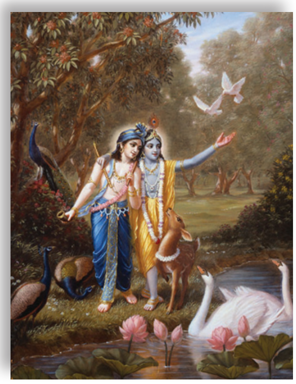

Kṛṣṇa & Balarāma Poster—By Parikṣit Dāsa. Kṛṣṇa and Balarāma enjoy the forest of Vṛndāvana.

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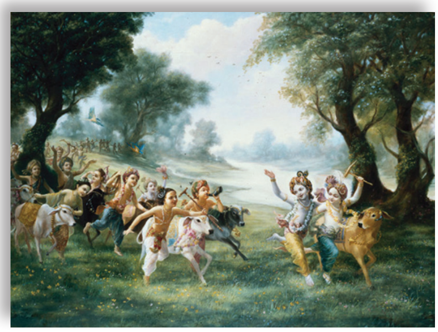
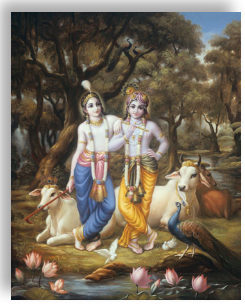
Small—Poster is 13½" x 19½", with an image size of 11" x 14". ~~$6.95~~ **SALE $3.99** B6RP256



Kṛṣṇa & the Gopas Poster (Large)—By Dhṛti Dāsī and Rāmadāsa Abhirāma Dāsa. A beautiful and playful depiction of how Kṛṣṇa, Balarāma, and the cowherd boys spend their days in the forests of Vṛndāvana. Poster measures 19" x 27", with an image size of approximately 16" x 19" ~~$9.95~~ **SALE $5.99** MPRP119



Kṛṣṇa-Balarāma Print—Painting by Mūralidhara Dāsa. Printed on professional photo-paper.

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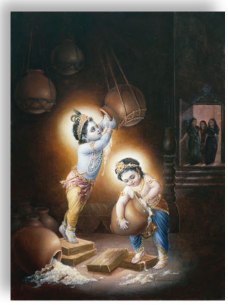
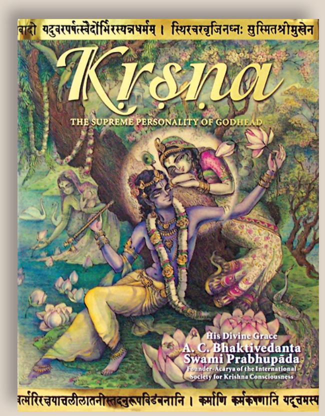
SALE $2.49 B6RR210



Butter Thieves Print—Painting by Dhṛti Dāsī. Printed on professional photo-paper.

5" x 7"—~~$2.95~~
SALE $0.99 B6RR543
8" x 10"—~~$6.95~~
SALE $2.49 B6RR243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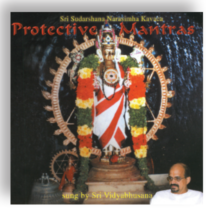

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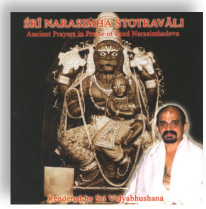
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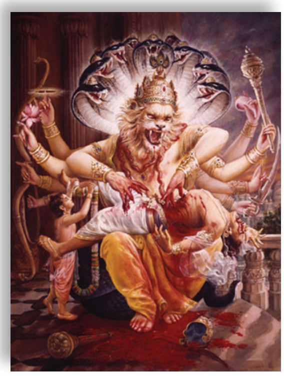
Ancient Prayers in Praise of Lord Narasimhadeva
Rendered by Sri Vidyabhushana



Nṛsiṁhadeva Poster (Large)—By Yadurāṇī Dāsī. Lord Nṛsiṁha kills Hiraṇyakaśipu and is honored by Prahlāda. Printed on high-quality heavy-gauge, lightly textured paper called faux-canvas.

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VEDIC THOUGHTS

Any amount of mental speculation on the strength of material science and knowledge without any bona fide touch with the Absolute Truth is sure to be a mundane untruth and failure, simply due to not being in touch with the Absolute Truth. Such godless, unfaithful words and actions, however materially enriched, are never to be trusted. . . . A grain of devotion is more valuable than tons of faithlessness.

His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda
Śrīmad-Bhāgavatam 2.6.34, Purport

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy. O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.

Lord Śrī Kṛṣṇa
Bhagavad-gītā 18.61–62

All the bodies of the Supreme Soul are eternal and unchanging. They never undergo loss or gain, and they are never creations of material nature. In all conditions they are full of the greatest intense bliss and pure consciousness, endowed with all auspicious qualities, and devoid of all faults. The bodies of the Supreme are free from defects, unsurpassed in excellence, and full in all transcendental qualities. Thus the supreme controller's body and soul are never different from one another.

Mahā-varāha Purāṇa
(Quoted in *Bṛhad-bhāgavatāmṛta* 2.2.160)

When one thinks of Kṛṣṇa constantly, love for Him manifests within the heart. Even though one may be ignorant, one can reach the far shore of the ocean of transcendental love by Lord Kṛṣṇa's mercy.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, Madhya-līlā 19.236

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

Lord Kapila
Śrīmad-Bhāgavatam 3.29.18

Even though one may have gone to the other side of all the *Vedas,* and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind.

Garuḍa Purāṇa
(Quote in *Śrīmad-Bhāgavatam* 2.9.36, Purport)

2010
FESTIVAL OF INDIA
Schedule for North America

IMPORTANT NOTE: Some of these dates are not yet confirmed. Before scheduling your travel, be sure to confirm the festival date with the ISKCON temple in the city where the festival is to be held. Or email Festival of India: madhuhadasa@gmail.com.

July 4
Washington, D. C., Rathayātrā
July 11–12
Montreal Rathayātrā
July 17–18
Toronto Rathayātrā
July 24
Calgary Rathayātrā
August 1
Los Angeles Rathayātrā
August 8
San Francisco Rathayātrā
August 14–15
Vancouver Rathayātrā
August 21
Edmonton Rathayātrā
August 28
Nelson, B. C., Festival
September 1–2
Vancouver Śrī Kṛṣṇa Janmāṣṭamī and Vyāsa Pūjā
September 4–5
Seattle Rathayātrā
September 9–12
Joshua Tree, California, BhaktiFest
September 18–19
Boston Rathayātrā
September 25
Philadelphia Rathayātrā
October 16
Washington, D. C., Śrī Rāma Vijayotsava